

# THE CHINESE RECORDER

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## SIGNS OF NEW LIFE IN CHINA

### EDITORIAL

#### RELEASE FOR RICSHA-PULLERS

"Ricscha-pullers are undoubtedly among the most miserable citizens of China." Thus Mr. Peng Hsueh-pei, Vice-Minister of Communications and Vice-Chairman of the Economic Committee of the C.E.C., when introducing the new government bill for the municipalization of ricscha services. Although a puller's income is sometimes larger than that of a peasant yet due to high cost of living in cities "the hardships which the puller endures are much greater than those of the peasant." Through this new bill the National Government puts into operation a rejected minority recommendation the Ricscha Commission made to the Shanghai Municipal Council in 1934. Ricscha companies are to be managed as *hsien* and municipal-managed companies: not as profit-making enterprises but public utility services. Ricscha hire is to be controlled at once, taxes on ricschas are to be radically decreased and probably eventually abolished, and the number of ricschas reduced. For the gradual carrying out of the changes involved three years is allotted. All this strikes directly at the economic power of the ricscha owners. The Shanghai Municipal Council reduced the ricscha hire somewhat, secured a certain number of improved ricschas and set up the Pullers' Mutual Aid Association, a feature not in the Government bill. But there was constant and relentless opposition to all these measures on the part of the ex-

exploiting ricscha owners. For that reason the gains for ricscha pullers, won by much hard work on the part of the Municipal Ricscha Committee (now disbanded), would not be readily apparent to the casual visitor to Shanghai. Incidentally the new bill calls for registration of pullers free of charge in direct contrast to the policy of the Shanghai Municipal Council. The new bill goes to the root of the difficulty. We hope it can be efficiently applied. If applied satisfactorily elsewhere the Shanghai Municipal authorities may have difficulty in holding onto their half-way measures.

### NEW ORGANIZATION FOR SAVING WOMEN

The last representative Shanghai organization that attempted to deal with the menace of the commercialization and exploitation of women was the Moral Welfare League of Shanghai. Since its disbandment attention to the problem has largely gone by default. The Moral Welfare League suffered from two limitations. Its sponsors and supporters were too largely foreign. Then, too, its activities centered on the problem of prostitution in Shanghai. While to one who has spent a generation in Shanghai the present aspects of the problem are not so blatantly and callously open as once they were nevertheless this menace to womanhood is still obviously with us.

We are glad to note that this menace is now to be tackled by a more representative organization and on a world-wide basis. This is an outcome of the Far East Anti-White Slave Conference which met at Bandoeng, Java, under the auspices of the League of Nations, in February 1937. On June 17, 1937, there was held in Shanghai the inaugural meeting of the Chinese International Association for the Relief and Protection of Women and Children. One difficulty with the Shanghai Moral Welfare League was that nearly every action it took had to be *against the women* concerned. We are glad that this new organization emphasizes the "relief and protection" of women. This recognizes that women are much more the victims than the sponsors of this nefarious traffic.

This new organization is composed of thirty-three Chinese and thirteen foreigners representing twenty-one organizations (fourteen Chinese and seven foreign). In welcoming the gathering Mr. Hsiung Hsi-ling, former premier of China, expressed the hope that this new organization might co-ordinate the work of the various organizations and authorities and so help carry out the laws China now has against the traffic. Shanghai, he pointed out, is one of the chief exporting centers. So the suppression of the traffic in this city is highly essential. The Honorary Presidents of the new organization are Mesdames Chiang Kai-shek and H. H. Kung; the President Mr. Hsiung Hsi-ling, with Mr. S. U. Zau and Mrs. W. E. Hines vice-presidents and Dr. H. C. Chen, Recording Secretary.

To say we welcome this new organization is to be trite. We hope that it will be kept in mind that the traffic in women and children is one of those vested evils which governments, no matter how excellent their laws bearing thereon, cannot subdue alone. Governmental action and laws need the constant stimulation and incentive of a live and informed public opinion and support.



## TRENDS IN CO-OPERATIVES

Not all students of the movement in co-operatives in China are convinced that they are a panacea for China's ills. *Democracy* (June 8, 1937) indeed, claims that an immense amount of "piffle" has been spread abroad in this connection. That the movement is growing is evident. At the end of 1936 the National Agricultural Research Bureau made its third survey thereof. This showed that in seventeen provinces there were 1,643,679 members in 37,318 co-operatives. Each society has an average of forty-four members. The province of Hopei heads the list in number of co-operatives. Fifty-six percent are credit societies with multiple function societies, production, consumers', marketing and public utility societies making up the remainder. Only forty-two percent of the members belong to credit societies. Since 1933 the number of co-operatives has increased almost seven hundred percent. Nearly forty-four percent of the societies were added in 1936 in spite of the fact that some 1,700 registered co-operatives were dissolved during the same year. Actually the increase in members has been more pronounced than that in societies. During 1936 loans amounting to \$20,104,974 (Chinese currency) were made, an average of \$540 for each society and \$12.00 for each member. Some fifty-six percent of this money came from banks and 17.7 percent from provincial co-operative commissions.

Acceptance of this growth must be tempered by consideration of comments thereon by Mr. Chen Han-seng as recorded in a recent issue of *Far Eastern Survey*. Based on this statement *Democracy* alleges that there is a trend to make of "rural China a field of exploitation for the banks." About 3,000 co-operatives, for instance, are under direct control of the China Agricultural Bank, which secures its loans on peasant lands." The difficulty is that "the poor peasantry get no benefit from the bank-controlled co-operatives, which demand landownership as security." In many cases, it is stated, "the banking capital is transferred, directly or indirectly, into the hands of rich peasants and landlords, who then relend it at higher usurious rates to the depressed class of the peasantry." "Actually the loans invested by all banks and co-operatives in rural areas so far amount to barely 5% of the total rural credit. About 80% of the loans made still come directly from the landlord, rich peasant and merchant class. Nearly 9% come from the pawnshops and about 6% from the old-fashioned money-shops." "Today the (co-operative) movement is," concludes *Democracy*, "largely an investment field for the banks." How far the co-operative movement is actually helping those who need that help most thus becomes a problematical question. It would look as though the National Government, which has required since September 1935 that all co-operatives be re-registered under its Co-operative Laws and Bylaws, should see to it that the purpose of the movement is not thwarted. It is generally conceded that the release of the peasantry from loan usury and entanglement is an essential to the rebuilding of China's economic structure.

### PASSING OF NATIONAL ANTI-OPIMUM ASSOCIATION

According to an official notice given elsewhere in this issue the National Anti-Opium Association has decided to discontinue. Whether this is to be taken as a sign of new or failing life it is difficult to say. That the Chinese Government has assumed responsibility for leading the fight against the narcotic traffic may explain in part why this organization has finally decided to lay aside its part in the fight. No such explanation is given. The ostensible reason is that out of the thirty-three constituent organizations only three responded to an appeal for funds and not one of these gave definite assurance as to what would be done. Since so obviously it lacks support the organization can do no other than expire. Of the thirty-three constituent organizations, religious groupings—mainly Christian—comprise one-third. Fourteen percent of them are women's organizations also.

We cannot let this demise take place without expressing regret therefor and asking whether the influence exerted by this organization will not have to be exerted again through some other channel. While government anti-drug activity may be taken as a sign of new life this demise appears to suggest a weakening of the moral support hitherto given by Christian and other organizations to the fight. The Government, in spite of its drastic and determined policy, cannot hope to repeat China's achievement in the ten years preceding 1917 as a result of which the traffic virtually stopped for a short while. The conditions which led to the founding of the National Anti-Opium Association—widespread revival of the traffic in China and the machinations of Japanese and other non-Chinese in promoting the traffic—continue on an enlarged scale. Though the League of Nations has thrown the spotlight of publicity on this situation no adequate plan to curb it effectually is yet in sight. The Chinese Government is making progress. But public pressure must back up its policy.

In a speech at Nanking on June 3, 1937, Generalissimo Chiang Kai-shek frankly stated that the opium trade provides a livelihood for hundreds of thousands of Chinese. "The passive resistance of these hundreds of thousands can be a powerful obstacle to opium suppression." That passive resistance makes urgent the need for a dynamic public campaign against the traffic. Commenting on this statement *Democracy* ((June 23, 1937) says that this traffic is in reality, "China's only billion dollar retail trade." To destroy it is to achieve as great a feat as to "suppress the cotton industry of Manchester the steel industry of Pittsburgh or the munitions' industry of Krupp." To add Christian silence on the opium evil to the passive resistance of the traders will not strengthen the Government's hands. So far as we know, no national Christian organization is paying any particular attention to this problem. The Christian forces, now too silent on the problem, should again endeavor to build up an informed and virile public opinion. To accept placidly the demise of the National Anti-Opium Association does not promise well for the future of the anti-narcotic campaign. China's leaders want to suppress the opium trade. Let Christians do their part in bringing that about.

### SINO-JAPANESE CHRISTIAN RETREAT\*

On May 14-15, 1937, eleven Chinese representatives of the National Christian Council of China met in retreat with five representatives of the National Christian Council of Japan. The lateness of this reference is due to the fact that the details of this visit have come to hand in a fragmentary and round-about way. The five Japanese were:—Dr. Y. Chiba, Chairman of the N.C.C. of Japan; Rev. M. Kozaki, Chairman of the same Council's Commission on General Affairs, Mr. A. Ebisawa, the Council's General Secretary, Miss M. Kawai and the Hon. T. Matsuyama, M. P. Previous to this retreat the Japanese attended the Biennial Meeting of the National Christian Council of China, where Dr. Chiba gave an address. In the retreat there was a frank exchange of views on such knotty problems as the North China situation, Inner Mongolia, the traffic in narcotics and smuggling in North China. Japan's population problem, scarcity of food supplies and lack of natural resources were also discussed. The question which troubled the Chinese delegates, and one which the Japanese found it difficult to answer, was "the inner meaning and scope of Japan's much reiterated 'life line'. Until this is made clear China will remain restive, suspicious and apprehensive."

Those at the retreat agreed to work along the following lines as co-operative means to promote better Sino-Japanese relations:

1. To encourage the frequent exchange of pastors and Christian educators as fraternal messengers.
2. To promote frequent opportunities for student representatives of Christian institutions in the two countries to meet for friendly intercourse and exchange of views.
3. To use their good offices to bring together political leaders and the government authorities of the two countries for similar friendly intercourse and exchange of views.
4. To inaugurate measures for the Christian guidance of Chinese students studying in Tokyo, specifically through the strengthening of the Tokyo Chinese Y.M.C.A. Special attention is to be given to such students as come with introductions from Christian institutions and organizations in China.
5. To strive to develop more cordial relations with Japanese Christian schools with a view to creating better Sino-Japanese understanding and relations.
6. To exchange correct and reliable information regarding the two countries in order to build up a true understanding of each other.
7. To exchange literature and films for the use of churches and Christian schools with a view to creating better understanding and relations between the two peoples.

The five Japanese Christians spent two days in Nanking, where they took part in two general meetings. They spoke in the chapels of the University of Nanking, Ginling College, Nanking Theological Seminary and to a large group of university teachers and an enlarged

\*See also *Chinese Recorder*, July 1937, page 455.



meeting of the Fellowship of Reconciliation. The Japanese also had talks with some prominent Chinese officials. These Japanese speakers were in all cases welcomed. A Chinese hotel in Nanking under Christian management accommodated them. Three of the Japanese later went to Peiping and Mukden where they spoke in churches. In Peiping they spoke over the Christian broadcasting system. In general Christian understanding of the problems facing the two countries was increased and the ties of Christian fellowship were strengthened by this visitation. Such exchange of experience and visits should in time help towards a better solution to the Sino-Japanese situation than is now in the offing. Such inter-visitations do not at present promise much in the way of direct Christian influence on the political leaders or policies of either country by the Christian groups concerned. They do, however, indicate that liberal-Christian opinion in both countries is becoming better articulated. In Japan the pressure of political policies on Christians is more in evidence than it is in China. But in both countries the Christian groups are numerically small and neither is widely articulate on the Sino-Japanese tangle.

#### CHRISTIAN UNITY THE TEST OF CHRISTIAN LOYALTY

With this caption most of us will readily agree. Where we disagree is as to what type of unity is to be accepted as the final test of loyalty. We pray constantly "that they all may be one" and then reserve our own idea as to what "oneness" means. Is organic church union the test we must meet to prove our loyalty? An editorial in *Church Union* (March 1937) implies that it is. The editor is concerned with the "scheme of Union in South India," which though it has "grown to its present dimensions and apparent complexity" has had to be recommitted to the churches for further consideration. "It cannot receive any more changes; "says the editor, "a word here and there may be altered but the Scheme as it stands today is in effect the Scheme the acceptance or rejection of which by the churches in South India will determine for our generation whether episcopal and non-episcopal churches can come together in organic unity. In view of the two articles from the Anglican viewpoint published in this issue reference to this editorial though late is apropos.

The editor of *Church Union* does not see the "possibility of organic union between churches on opposite sides of this barrier. . . . except a union that is along the lines of the Scheme." Since the two sides of this barrier exist in China, he or others, might say the same thing about churches in China. In any event, keeping in mind South India, the editor goes on to say:—"It may not be of our choosing that for us, more than for any group of Christians in the world at the present time this matter, not of co-operation only but of organic union, has become almost if not altogether a test case of our Christian loyalty; we have reached a point where vague and pious professions of zeal for unity are brought to the test of action."

This "Scheme of Union in South India" has been suggested as the possible basis of organic church unity in China. But it has not as yet been very widely studied in China. Neither has it so far been accepted by any group interested in organic unity as something that



could be generally adopted by the churches in China. Indeed in China the issue of organic church unity is in a somewhat quiescent state. No organization is pushing it assiduously. If the "Scheme" is used as a test of Christian loyalty in China the churches therein are behind in loyalty as compared with the churches in South India. In both regions Christian co-operation is making progress. Unified action in Christian service is being diligently promoted. But that is only one move toward the answering of the prayer "that they may be one."

But is our attitude to organic church unity a final test of Christian loyalty? As phrased by the editor of *Church Union* it sounds like a test of perfection. If we were already perfect a test of our perfection in terms of organic church unity might be relevant. But however ardent our desire for unity may be few of us see as yet how it is to be brought about. The fact that the South India Scheme has been held up does not so much prove the disloyalty of the groups concerned at it indicates the complex nature of organic Christian unity. It is essentially a problem of resolving long-established convictions. It cannot be solved in terms of denominational ultimatums nor by going back in history to some point where some particular polity arose. If Anglicanism, Presbyterianism and Congregationalism have each something to give each must expect some modification in the *present* of their polities and traditions. It is a matter of a new union as well as of reunion. The fact that all of us are wrongly convinced about some things does not in itself disclose how a common conviction may be built up. Perhaps as much time is needed to build up a unified conviction as was used in building up the divergent ones. We hope not, however. To be willing to talk ardently about organic church unity and to do nothing about it is to be open to the charge of disloyalty. But in both South India and China something has been done about the problem. While it is quiescent in China it has not been shelved.

Perhaps we must take a step toward organic church unity rather than stay apart until it is outlined satisfactorily to all. To aim at organic unity exclusively is to strive only for perfection. But we grow in grace as well as ultimately become full of grace. Christians are learning to co-operate. That is one form of growing in grace. May we not get closer together as regards church and worship life without at once attaining organic unity? Is not some scheme—we do not like that term—like that of Dr. Stanley Jones indicated, which does not involve settling, before a measure of unity is attained, all the issues keeping the episcopal and non-episcopal groups on the two sides of the barrier? Would not some move forward in that manner be better than aiming at a perfect unity and having it held up as in South India, or leaving things quiescent until some similar step towards organic unity is possible in China? In any event the inability to achieve organic church unity in any scheme so far conceived is not a final test of Christian loyalty. Holding out for what seems unattainable at present may be. To refuse to get closer together because we cannot get as close as we ought, or draw together in the formation most desirable, also leaves us open to the charge of disloyalty.

### THE CHURCH AND ITS ENVIRONMENT

This is one of the topics that loom up in connection with preparation for the meeting of the International Council to convene in Hangchow in 1938. Dr. J. Merle Davis, Director of the Department of Social and Industrial Research of the L.M.C., is now in China to push forward these preparatory studies. One aim is to have university faculty members and church workers study these problems together thus in the end bringing Christian education and the church closer together. By way of stimulating thinking and sharing opinions in this connection the *Chinese Recorder* is expecting to publish in coming months articles and symposia on these subjects;—"Church and State in China," "The Function of Christian Education and Medical Work in Modern China" and "The Present Witness of the Church to China." In China the State is in general favorable to the church yet new laws are emerging whose bearing thereon is only partly seen. The State is building up modern health and educational programs and looking to Christian institutions to co-operate therewith. What does that mean for the future of the Christian movement in China? A new future is opening up. How will Christianity enter into and cultivate that future? It is expected that the Hangchow conference will throw some light at this point. The National Christian Council of China has appointed a Committee on Studies connected with preparation for that conference under the chairmanship of Dr. Y. Y. Tsu. That committee has been trying to decide along what lines such studies might most profitably be undertaken. There is a feeling that while the environment in which the church in China finds itself offers many openings for profitable study that attention should be turned to the church in relation to the environment rather than onto overmuch scrutiny of the environment itself. In other words that in these studies emphasis should be laid upon the church. For the Christian movement in China cannot have a future without a church. What then are the relations of the church to its environment in China which have most to do with its future service and progress? The Committee on Studies has finally decided on five major subjects which will probably form the principal topics of these preparatory studies. These five main topics are:—

- (I) The Church and its Neighborhood.
- (II) The Church and Youth.
- (III) The Church and its Support.
- (IV) The Church and the Family.
- (V) Church and State in China.

With these main topics go many sub-questions. It is anticipated that different study groups may take up one or more of the topics as they prefer. A start has already been made in studying along these lines. The North China Rural Service Union, for instance, decided to organize such studies. Professor A. L. Carson of Cheeloo University is to direct this project. In Hopei, Shansi and Shantung different persons are to undertake the study in the areas concerned. Miss Irma Highbaugh will direct a group of studies on "The Church and the Family." Some work thereon will be begun this summer. The *Chinese Recorder*, in addition to the articles mentioned above, will be glad to publish inquiries or comments on the studies proposed.

## The Church in Action in Nanking

RALPH A. WARD

**B**EFORE discussing the "Church in Action in Nanking," one is tempted to pause to ask what he means by the "church," what it really is in a community, or ought to be, and whether the church as it is known in the West will be permanently reproduced in China. To avoid making such preliminary questions an occasion for extended digression it is perhaps relevant to refer to them for a moment only.

It has become too much the fashion of late to suggest that the church of the West probably will be found useless in China, that it is ineffectively a thing imported from another civilization and not inherently useful in the Chinese Christian life of even today and surely not of tomorrow. The discussion of this question has become rather academically sterile and often has seemed to set us down to wait for some magic wand to bring into being some wholly new thing which will do for Chinese Christians and the growth of their community life what the church has done in the West.

It is pertinent to note that, in all the generations since Jesus was on earth, groups of Christians have found organization useful for their personal and group life and that religious habits and the sacraments and the assembling together for worship and fellowship have always been recurringly useful, not to say indispensable. This is true for groups as widely separated as, for instance, the non-ritualistic Quakers and the Roman Catholic Church. So it is too academic to wait idly for something to happen which has never yet happened in Christian group experience. That Christians in China will develop their own differentials in group life is to be expected. They will come as an expression of group life and emphases of faith and order. They not will be much advanced by either legislation or abstract formula.

We do better to assume that the church will be reproduced in China, as in other sections of the world and among other generations of Christians, and go on with our work, ever safeguarding it and ourselves against rigid insistence on too nice a setting up of just what has been established in other civilizations.

So we go ahead with the wise knowledge that the church in China, and in Nanking in particular, still is largely a reproduction of the forms and activities of Christianity in the West, and the assumption that, whatever will appear as Chinese differentials will come as a matter of internal growth and of expanding Christian life within and, for at least a while, alongside of the present Christian churches. So this brief discussion of "The Church in Action in Nanking" will deal with the church, as it is, without much speculation as to what it may become.



Before coming to China, and to Nanking this time, I set out deliberately to safeguard myself against the inevitable tendencies of middle life in which one follows rather rigidly the conclusions and formulas of earlier life. Too easily, in later life, there is a crystalization which accepts new facts only to assemble them behind earlier conclusions. During the last three and a half years in Nanking I have sought to discover, if possible, what are the new facts of this new era in the development of Christianity in China and what are the interpretations of them by which one's humble efforts should be guided? To reassert that one really has faith in Christianity often seems to me ridiculously presumptuous. It is only to his credit that he does have faith. The fact of the continuing value and unfolding of the Christian life seems so irresistibly evident and abiding that it is "just too bad" for him if he is so dull as not to have faith. Any one at all alert to present conditions sees that we are at the end of one era in the growth of Christianity in China and, by the same token, merely at the beginning of a new one. What, then, are the essential facts of this new era, and the things which we can do with the most contributing adjustment to them?

All of which is background for thinking about the "Church in Action in Nanking" today. For months before we settled to live in Nanking in the fall of 1933, I bothered people in high and low estate to give some unhurried time to tell me what they were seeing and thinking about the present stage of Christianity in China. One of the most stimulating conversations was with Dr. Y. G. Chen, President of the University of Nanking. Abbreviating his counsel, I will quote him: "I shall not venture comments on the Christian Movement in China as a whole. But I will say a bit about the city of Nanking in which I have lived most of my life. Granted, for the sake of argument, that the churches in this city were reasonably adjusted to conditions prior to 1928 when Nanking became the National Capital, it is to be noted that they are not yet adjusted to new conditions which have developed since then. Up to that time Nanking was the sleepy capital of a province. Now it is the throbbing, radiating capital of the nation with over a million people, three times its former population. Formerly there were about twenty-five churches in the city. Today there are about the same number in about the same places with about the same activities and type of personnel. The only advice which I would venture to give you is that if you want to work in this city for the development of local church life, you do nothing at all for at least the first six months but study the life of the city and the condition of present churches." I tried to follow his advice. Sometimes I have felt that I was following it too literally and "doing nothing" too long. But the background of what he said may well be borne in mind by anyone who wishes to appraise "The Church in Action in Nanking."

Some adjustments have been made. More are in process. Personnel has been added and enriched. But we still have only about



the same thirty churches. Their activities are still much the same. Less than three thousand people, among the million and more in Nanking, attend church services on any given Sunday. No religious survey of the city has yet been made such as would have been made piecemeal by denominations or jointly in any such rapidly growing city in many western countries. Literally hundreds of new communities have sprung up within Nanking during these years, yet there is no concerted effort to place churches with reference to these communities, either geographically or socially. And, in the main, the current life and activities of the churches are confined to traditional groups along traditional lines of cleavage and affinities. Churches are in a measure "Christian clan groups" and it is fairly suggestive, though not entirely accurate, to say that they are psychologically rather "closed corporations."

Meanwhile, what do we see in the new National Capital? Many governmental and private institutions staffed by men and women of modern education, outlook and spirit who are almost feverishly creating in government, politics, business, finance and culture. Nanking is now one of the two or three chief centers of modern art in the whole country. It is the nerve center of the new nationalism. To it converge and from it radiate political influence and reconstruction on a nation-wide scale. In it are thousands of men and women of creative power and excellent training, who have had contact and even membership in Christian churches in other parts of China or other countries in other years, but are yet not finding any vital connection with church life and work in the city.

The old appeal of the mandate of other generations in older Christian civilizations that "you should unite with the church and go to church regularly" has little force with them; indeed, not much force with their counterparts in other countries of the West. It is of little value to harangue and scold them to take part in church life here. You must either develop such a church life that they will find in it something that they see clearly they cannot afford to miss for their own spiritual welfare and in which they feel they can make a contribution commensurate with their idealism and desire for service, or they will continue to "pass by on the other side" and do other things which they think are more worthwhile. The first requisite is to make the internal life of the churches such centers of spiritual power and such radiating, outreaching influence that these creative people will want to enter them. Of course, it will work both ways. As more of them get into the churches and find new spiritual life and seek to express it, they will enrich the churches.

How many of the strongest non-church-employed young people of today think of the church as a supremely challenging opportunity to render to society what they want to see rendered? How many of them see in it that possibility for a satisfying life career as laymen or ministers or other workers which was seen by, let us say, the

foreign missionaries and Chinese ministers of a generation or two ago?

And what is needed is not another orgy of planning and projection of organizations and schemes for religious propaganda. Such things are useful, if at all, only when an inner life and purpose and conviction are vital enough to demand them as vehicles for expression—as a framework on which expanding life may extend itself. The typical American treatment of more high-powered salesmanship and more highly developed organization and more elaborate plans, even in religious education, are not the “open sesame” for solution of the present problems.

But to return more concretely to the churches in Nanking. Especially during the first quarter of the present century, there was an over-balanced emphasis on the development of Christian educational and social service institutions of a standardized type. We do not object to that development. I have assisted it in a small way and shall continue to try to assist in strengthening those institutions. Yet it is fair to ask if recently there have been brought to a major place any Christian institutions or emphases or activities which are as aptly and effectively directed to present conditions as those institutions were adapted to social needs in China when the Christian forces of a generation or two ago were making valiant sacrifice for their establishment. A chief fact for this present study is that while these institutions were receiving their development the local churches were tragically underdeveloped. And the present inadequacy of local churches and local pulpits is an inevitable result.

Long-distance foreign missionary administration, befogged by a sudden shortage of missionary funds, has snatched at the formula of forcing self-support by local churches in China which, as a whole, always have been a structural part of the missionary process itself and long still must receive, directly or indirectly, support from older and stronger Christian communities. This formula for wholesale withdrawal of missionary support for local churches, often applied by stern foreign discipline, has simply slowed down the whole process of feeding local church life. Instead of finding a way to re-enforce the development of local church strength and outreach in such a vast new field as that of the National Capital, there has been a withdrawal of co-operation from the weakest place in the Christian approach in these times—the local churches. Instead of creatively finding a way by which the older Christian churches of the West could constructively give their help to strengthen local churches, we have hidden our lack of ingenuity and resources behind the formula that “we must not deaden local initiative by foreign subsidies.” So the local churches of Nanking have been too largely left in their former pre-national-capital status to shift as best they could in the very difficult adjustment required to meet new conditions for which the habits and methods of yesterday prepared them too feebly. The “bill of parti-

culars" both in details and in fundamentals is too long to specify in these paragraphs.

Let us pause to pay tribute to the consecration and agony of soul over the present situation, of pastors and other workers in our churches. There should be no reflection on them in what we still wish to note. But they have been a dwindling handful. And the premiums, in salary and equipment for living effectively at their tasks, and recognition, have been placed for many long years on those who were in our institutions so that by these powerfully human influences also we have given the local churches the short end of the carrying pole.

Scores of new communities have spring up within Nanking during this new period. The City Bureau of Social Welfare reported two years or more ago that there were approximately 200,000 very poor people living in Nanking in thatched roofed hovels, and that a considerable proportion of the balance of the population should be classed as "poor."

The casual observer sees nothing of the large amount of social idealism at work in this city. There is space here for only a glimpse at it. One of the four major divisions of the Municipal Government is the Social Welfare Bureau. Over a thousand old and young people are housed in the Municipal "Door of Hope," studying part time daily in classes, being taught trades and given a chance to help earn a living under sanitary conditions and congenial discipline. More than another thousand beggars have been taken from the streets of this city, to which flock multitudes of desperately poor people from the surrounding regions, and placed in a "Beggars Camp" ten and more miles down the river where they are fed, housed and taught to study and work. The total of poor people in city institutions is over ten thousand. The Government made various unsuccessful experiments in forcing sanitary conditions and habits among the thatched-roofed hovels and then settled down to provide simple, yet much better, municipal housing for their inhabitants. On fifteen plots of land, in well selected places inside and just outside the city, it is erecting "model villages" of inexpensive yet sanitary, light and healthful houses which poor people can rent from \$1.80 to \$3.00 per month—a great boon to them. One hundred to five hundred families are being brought together in wholly new communities in these villages. Yet still there are scores of hovel villages, of fifty to three hundred families each, within the city walls—the longest city wall in China, probably the longest in the world.

But what about the approach to the religious life of these new communities? What about the same sort of approach to those scores of other new residential districts, blocks of apartment houses and acres of modern residences which are new communities for financially better groups? What about those other groups, very large ones, whose grouping is not so much by geographical location as by common cultural and vocational and educational interests? It is



almost literally true that there has not been begun for a single one of these hundreds of separate new communities a church of community religious life.

In the early decades of the growth of Christianity in China Christian workers could get little or no hearing from the educated and ruling classes. They turned to the very poorest of people. Some of the greatest universities and colleges in China today were founded by Christians who provided not only free education but free food and clothes for students. There seemed no other way to get students to teach. Indeed, it is matter for pause in making dogmatic theories about how to conduct Christian work today, that scores of thousands of students in the military, political and cultural schools of the Government, are accepted only on high qualifications in schooling and spirit and are given free tuition, books, equipment and even a margin of spending money while our Christian schools often are the most expensive schools in their communities. The Government, for purposes of nationalism and for legitimate national strength, is paying for what it wants to train. In a measure it is "skimming the cream" of the youth of the country.

In the earlier years the church, too, turned to the poor. Recently it has been "shell-shocked" by the charge of "making-rice-Christians" and the attacks of the anti-Christian Movement. And it has not recovered its poise since the "shell-shock."

Today in Nanking, we are neglecting both ends of the social and financial order, the very poor, and the socially influential and the rich. We ignore the one and coddle or criticize the other. Not one of the new communities of the poor, "the common peoples' villages" or the "hovel villages," receives a definite and systematic, or much of any other Christian approach to its religious life. Yet most anyone of them constitutes a distinct social unit in which definite work could be undertaken with untold value for the process of developing civic consciousness, of which the nation is vastly in need, and community religious life which builds directly the Kingdom of God on earth.

Nor, at the other end of the social "order" has there been started, much less developed, a commensurate attempt to develop Christian community life. These people of education or financial means, or both, more and more try to find community life in clubs and parties and games and merry-making, entirely out of that wholesome and soul-feeding influence of a Christian church community.

And the Christian solution of these problems, the Christian use of these measureless opportunities, will not "just happen"! Nor will they come about by scolding and criticizing and berating the Christian trained and Christian inclined people in these groups. They will come, if at all, by a regenerating power within existing churches so that these people will find something supremely worth while in fellowship with them. And they will come about by a new and better adjusted outreach of Christian witness and activities among them.



## International Missionary Council and China

J. MERLE DAVIS

**O**NE of the unmistakable signs of the drawing together of the Protestant Christian forces of the world is the rise of the International Missionary Council. The Council was born as "The Continuation Committee," from the vision of the unfinished missionary task of the church that was flashed upon the conscience of Protestant Christendom by the great Edinburgh missionary conference in 1910. Through its service to missionary interests on both sides of the conflict, it survived the enmities and divisions engendered by the World War. Finally this vision of the church leagued together for the furtherance of Christ's kingdom in the world, took permanent form as The International Missionary Council, at Lake Mohonk, New York, in 1921.

Six and one half years later, the general world missionary gathering, known as "The Jerusalem Conference," was held under the auspices of the International Missionary Council upon the Mount of Olives. Now, after an interval of ten years, the Council is preparing for another world gathering to convene at Hangchow, China, in October 1938—the third conference in the Edinburgh succession.

The International Missionary Council has been constituted by the national associations of foreign missionary societies of sixteen countries and the National Christian Councils of fifteen other countries. These associated missionary societies and National Christian Councils of the principal countries of the world are responsible for the life of the Council, and through their appointed representatives they determine its policies and the nature and scope of its program of activities. These thirty-one national associations of mission bodies and churches are thus banded together in a voluntary world association for purposes of mutual assistance and inspiration, for seeking a common strategy, for intelligently opposing common obstacles, for the exchange of methods and experience, for the dissemination of information relating to the common task and for the general purpose of strengthening the Church of Christ throughout the world.

The affairs of the Council are conducted by the Executive Committee of its Ad-Interim Committee, whose chairman is Dr. John R. Mott, vice-chairmen the Archbishop of York and Baroness van Boetzelaaer of Holland, assisted by a secretarial staff. The offices of the Chairman and the American headquarters are in New York; the British and European headquarters are in London. The three secretaries of the Council are Dr. J. H. Oldham and Rev. William Paton of London, and Dr. A. L. Warnshuis of New York.

The International Missionary Council, in addition to being international in composition and outlook, is interdenominational in character. Over three hundred missionary societies are co-operating in its work. Although a few important groups of churches have withheld participation, a very large proportion of Protestant church

strength and membership is represented in the Council. The Council is very widely representative in character. Its members are not individual churches or mission boards, but national associations of churches and mission societies. The Council includes both the so-called younger and older churches on an equal footing in its membership. For example, the National Christian Council of China and the Foreign Missions' Conference of North America are co-ordinate member units.

The Council has no executive authority or administrative function in relation to its constituent units. It has been created to serve and not to control. It is important to note that the International Missionary Council does not conduct missionary work in any field, nor does it recruit, train or commission missionaries. Except in the case of specific objectives and in times of special crisis, it does not attempt to conduct propaganda for missions in the "sending countries," nor raise funds for missionary work.

### STRATEGY OF MISSIONS

While in no sense constituted as a general staff with responsibility for planning or conducting the foreign missionary campaign, yet the International Missionary Council is inevitably concerned with problems of strategy governing the advance of the Protestant Church in the world. At a time when the Body of Christ is divided into hundreds of segments, each with its own general staff, policies, plans and marching orders, no thoughtful Christian can but view with deep concern the future of world Protestantism, confronted by the united strategy and ever-accelerating advance of Rome in every mission land of the world. From the world-wide nature of its contacts, the scope of its interests and the detached nature of its work, the Council's officers are able to acquire a perspective and an objectivity of approach to national, sectarian and racial questions that it is difficult for a missionary society or a group of churches to secure. Thus the occasional meetings of the Ad-Interim Committee, which assemble some of the finest minds and spirits of the constituent countries, provide opportunities for the taking of counsel together and for studying the basic problems that are confronting all the churches in their common task. It is natural that from these gatherings world-wide Protestantism should increasingly expect a lead.

### CO-ORDINATION AND CO-OPERATION

Where the frontiers of denominational mission activity meet and overlap, either in evangelism, education, medical service, rural work, or Christian literature, there is work for the Council. In each of these spheres it has accomplished useful results. Among many examples may be mentioned the work of the Lindsay Commission on Higher Education in India, the Christian Mass Movements' Survey in India, and the stimulus to Christian rural reconstruction following the visits of the late Dr. Kenyon Butterfield to India, Africa and China.

The International Missionary Council has stimulated the formation of National Christian Councils in many parts of the world. The National Christian Councils of China, India and Japan were the successors of National Continuation Committees, in much the same way that the International Missionary Council grew out of the Edinburgh Continuation Committee. One of the most fruitful activities of Dr. Mott and the Council secretaries has been in advising, through visitation and correspondence, various national Christian groups with regard to the forming of councils, in placing the rich experience of other councils at their disposal, and assisting with the initial budgets that were required.

### NEGOTIATION WITH GOVERNMENTS

Owing to its international character, the Council has been able to act as an effective intermediary between governments on behalf of national mission groups in time of war. It helped to negotiate the difficult adjustments of mission property and control for the German missions in British India and German territories in Africa that passed under British control. It counseled with the mission societies of the allied nations in the effort to hold the German mission work together until the renewal of peace. On the conclusion of the conflict it conducted the negotiations with governments for the return of the interned missionaries to their fields. During the critical period of the embargo on the Reichsmark in 1934, when it looked as if all German mission work must collapse, it was the I.M.C. that led in efforts to induce the German Government to relax its iron-clad regulations to the extent of keeping its missionaries in foreign lands from starving. The Council also aroused the British and American Christian public to contribute toward the support of the German missionaries in their fields until an official financial adjustment could be reached.

At various times questions of religious liberty affecting all the Christian work in a field have been dealt with. A recent example is the efforts of the secretaries and chairman of the Council in bringing to the attention of the Belgian Government the inequalities existing between the Protestant and Roman Catholic communities of the Belgian Congo in the application of laws with regard to taxation, subsidies for medical and educational work and privileges for schools and their graduates who apply for civil service posts.

### RESEARCH AND INFORMATION

Following upon action taken at the Jerusalem Conference, a new function of the Council was recognized by the setting up of a Department of Social and Industrial Research and Counsel, at Geneva, in 1930. The Department's aim is to gather and disseminate information on the rapidly changing economic and social developments in mission fields that are limiting and obstructing the growth of the church and the healthy development of the Christian community. With the cordial co-operation of the League of Nations and the International Labor Office, an information service was carried on for



four years, which aimed at providing missions with facts relating to Opium and Narcotics, Forced Labor and Slavery, Traffic in Women and Children, and conditions in mandated mission areas.

Two extensive pieces of field research have been completed in Central and East Africa. A two years' study of the effect of the great copper mining industry of Katanga and Rhodesia upon primitive African society\* was followed by the Bantu Educational Cinema Experiment, a project in the making of films for Africans in Africa with African actors. This experiment aimed to discover the best approach to African mentality and interests through the motion picture, with a view to helping the African to adjust himself to the modern world to which missions and governments are introducing him. In these studies of African social and industrial life, the Department has been serving the interests of all the mission societies represented in these fields, and it has had their invaluable backing as well as the co-operation of the governments of the territories concerned.

#### CONFERENCE AND VISITATION

The repeated visits of the officers of the Council, notably those of Dr. John R. Mott, to the world-wide fields of the church, have exercised an immeasurable influence upon the Christian movement during the last twenty-five years. The multitude of conferences that have been held, the vision of a united church that has been communicated to thousands of missionaries and national Christian leaders, the bringing to bear the experience and wisdom of many fields and of many years upon local or national situations, the contagion of an unshakable faith in the sufficiency of Christ as a world Saviour, are among the influences that these personal visits have contributed to the growth of the church through the last generation.

#### COMMITTEE ON AFRICAN LITERATURE

Here is a problem affecting the interests of all the missions at work in half a continent. The whole field of African literature south of the Sudan and French Equatorial Africa is being explored, and experiments are being carried out in the creating of simple secular and religious primers and journals adapted to the needs and understanding of the great variety of African racial and language groups. Creative individuals in this field are being found, advantageous centers and channels of distribution discovered, and the literary tastes and interests of the African are being explored. Such a comprehensive task is beyond the scope of a single missionary society. Its aim is to lay the foundations of a useful Christian literature for the African Church, so far as possible, in the language of the people.

#### CHRISTIAN APPROACH TO THE JEWS

An important decision growing out of the Jerusalem Conference was that of setting up a department for continuous study and experi-

\*"Modern Industry and the African." 425 pp. Macmillan & Co., London.



mentation in the much debated field of the Christian approach to Jewry. In the last eight years valuable work has been done in gaining an understanding of the main problems of the church in evangelizing the Jewish people, in uniting and vitalizing the work of many of the scattered and inefficient missions to the Jews and in bringing to the attention of hundreds of Jewish audiences in Europe and America the unique and divine gift of Jesus, himself a Hebrew, to the Hebrew people.

#### INTERNATIONAL REVIEW OF MISSIONS

This quarterly journal has, during the last twenty years, risen to a commanding position in the field of missionary journalism. The scholarship of its contributors, the scope and ability of its articles and the richness of its book reviews, have done much to lend dignity and status to the foreign missionary movement. It is unfortunate that the International Review of Missions is as yet so little read in the Far East.

#### RELATION OF I.M.C. TO CHINA

While it is probably true that conditions in the less developed non-Christian countries have been of a nature to render the direct services of the International Missionary Council peculiarly timely and valuable, as contrasted with the more advanced nations, its services and significance to the Chinese Church have been of a very important nature. A secretary of the National Christian Council of China characterized these services as, "not enjoying a high visibility or attraction for the public, but being rather in the realm of the spirit and of the imagination." Through the attendance of Chinese delegates at its ad-interim and plenary meetings, through the visitation and counsel of its secretaries, through correspondence upon every conceivable problem of the Christian movement, through its interchange of information and experience as between great fields, through the new visions, ideas and methods it has contributed, through its periodic and occasional literature, through its specialized departments working upon common and basic problems of the church, through its perspective of the central and all-important tasks of the church, the International Missionary Council has been exercising a centripetal and unifying influence upon the scattered units of the church, which has stabilized it, lifted its vision, and helped to adapt its methods and point its efforts to meet the demands of the changing times.

#### HANGCHOW CONFERENCE

The existence of the International Missionary Council and the nature of its services are being brought to the attention of the Christian Church of China in a practical manner through the decision to hold the third world church gathering of the generation in Hangchow in the autumn of 1938.

At Hangchow the whole position of the church in the modern world will be reviewed under five main headings,—The Faith of the

Church; The Inner Life of the Church; The Witness of the Church; The Church and its Environment; and Co-operation. Four hundred delegates are being carefully selected in the member groups of the International Missionary Council. Of this number 212 will come from Asia—sixty from China—of whom fifty will be Chinese and ten missionaries. The conference is by no means being considered as an end in itself; it will provide an occasion when the spiritual dynamic of the church, its equipment, its methods, its program and its emphases can all be appraised and evaluated in the light of the needs and the challenge of the swiftly moving age in which it is living. From this gathering, plans should be drawn for rendering the church a more effective instrument in God's hands for the salvation of the world.

The International Missionary Council has, at the invitation of the National Christian Council of China, transferred its Department of Social and Industrial Research and Counsel from Geneva to China for a two-year period, for the purpose of lending assistance in the preparations for the Hangchow discussions. The Department has special responsibility for the fourth general topic of the agenda, "The Church and its Economic and Social Environment," and it is initiating studies in this field among the Christian universities and churches in various parts of China.

The National Christian Council is playing the important role of host to the conference and director of the business arrangements; and is organizing the program of preparatory studies to insure the most effective participation on the part of the Chinese delegates and permanent results for the Christian movement in China.

The Hangchow Conference will be the first world gathering of the church to be held in China or the Far East. It will be the first in which the membership from the countries of the "Younger Churches" will outnumber those from the West; and it will be the first in which the younger Christian communities will lead in the management of the gathering and will provide the setting and atmosphere for the discussion, not only of their own, but of world problems.

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## Anglo-Catholicism and Reunion

MICHAEL BRUCE

**O**NE of the strangest ironies of fate is that it is so commonly assumed that Anglo-Catholics are opposed to reunion. The reverse is the truth. There is probably no group throughout the whole of Christendom whose membership is so consistently enthusiastic in the cause of unity. The irony is intensified by the fact that it is the manifestations of our enthusiasm for unity which so frequently appear to others as barriers. This misunderstanding arises in three places: first, which regard to the desire for reunion

itself; secondly, with regard to the ministry; and thirdly, with regard to the sacraments, more particularly the communion service.

When any practical suggestion for Protestant reunion is made, Anglo-Catholics can be relied on to raise the question of reunion with the Church of Rome and the Orthodox Church. To the average Protestant this is an irritating and stupid interruption. In the first place, many do not desire reunion with Rome at all; those who do so theoretically regard it nevertheless as a matter for the remote future. The Orthodox Church they scarcely consider. In consequence, they urge Anglicans to leave their vague dreams and to unite in a practical way with other Protestants, leaving the question of reunion with the Orthodox and the Romans to be dealt with in the future, if at all. Anglicans as a whole, and Anglo-Catholics in particular, show no enthusiasm in responding to this advice. In consequence, many Protestants find it very difficult to believe in the sincerity of their desire for reunion with their fellow Christians. Let it be frankly admitted at this point that there is a small group of Anglo-Catholics whose interest in reunion, though keen, is directed almost exclusively towards reunion with the Orthodox and the Roman Churches, just as at the opposite end of Anglicanism, there is a small group who are exclusively interested in reunion with Protestants. The great mass of Anglo-Catholics, (and indeed of the whole Anglican Church so far as it is alive to the need for reunion) desires reunion both ways. It is for us as impossible to concentrate on reunion one way to the exclusion of the other, as to strive to make bread and butter by churning milk to the exclusion of baking bread.

The Anglican Church is as close to the Church of Rome as it is to many branches of Protestantism, and as close, if not closer, to the Orthodox Church as it is to any Protestant denomination. It would seem to us a betrayal of a sacred trust to turn our backs on these two churches in order to join a pan-Protestant union. There is a strong conviction amongst many Anglicans that our destiny is to be a "bridge church," and that we should strain to the uttermost to achieve reunion in both directions and never become so exclusively interested in one side, that we shut the door to reunion on the other.

This is no academic question. Take for example the situation in China. The exodus from Russia has resulted in there being a large Orthodox community in the country. There seems every likelihood of at least a very large part of this group staying in China permanently. What is to be their part in the Christian life of China? The Anglican Church in this land will have betrayed her high calling if she fails to make contact with them. Is there any other church in China which is even potentially capable of making an effective link between the Russian Orthodox and Protestant churches in China?<sup>1</sup>

1. There is a Russian Catholic Chapel in Shanghai with some 260 practising Russian Catholics among whom Mass is celebrated in the Slav-Byzantine Rites. "Orthodox" Russians have shown some interest in the work. *Catholic Shanghai*, page 20.



The basic reason, however, for Anglicans refusing to consider any reunion which is to be bought at the expense of compromising their chances of reunion elsewhere, is far deeper than this. It rests on the fundamental basis of our desire for reunion which, in turn, rests on our conception of the nature of Christianity.

Christianity is essentially the religion of love. Its nature is brotherhood, interdependence and corporate life, resting on sonship, dependence on God and membership of the Body of Christ. As with every spiritual thing this brotherhood, interdependence, and corporate life must be outwardly expressed. There are few more damnable lies than that which says that the only unity the church needs is a unity of the spirit. This is of a piece with what St. John condemned.—“Who hath this world’s goods and beholdeth his brother in need and shutteth up his compassion from him how doth the love of God abide in him?” The denial of the need to express the spiritual outwardly is the denial of the spiritual itself.

If then it is of the nature of Christianity to be united and to express that unity in an outward organic life, then all the “practical” considerations of the inefficiency of the divided church, though obviously urgent, become of secondary importance. Much as we desire efficiency this is not our chief motive for desiring unity. We desire unity because it is of the essence of Christianity to be one, and anything which breaks that unity is a sin which we must ceaselessly strive to irradicate.

Anglo-Catholics are frequently misunderstood because their passion for reunion rests on this deep realization that unity is of the essence of Christianity, rather than on the desire for greater efficiency in Christian work which is more often the chief reason for wanting reunion in the Protestant mind.

There is obviously no contradiction in these two outlooks. They are complimentary. We need, however, to grow in appreciation of these two motives for reunion if we are not to become impatient with each other.

The basic conception that it is of the essence of Christianity to be one lies also at the root of the misunderstandings which arise concerning the ministry. A large number of Protestants think of the church as a free association of individuals, and of the ministry as the people whom this association sets aside to do certain things. For example, a prominent Christian leader suggested in my presence the other day that if a group of young people did not like the existing churches they had better form one of their own. Obviously, from this point of view, the Anglican stress on the ministry and the apostolic succession must seem entirely foolish. Many Protestants, of course would not go so far as this man, but the majority are certainly puzzled to know what we are making all the fuss about.

The Anglo-Catholic, however, believing that it is of the essence of Christianity to be one is frankly appalled at the suggestion of

making a new church. There is only one church, the church founded by Jesus. It is impossible for a club to be one and yet to have several sets of officers who do not recognise each other. Much more is it impossible for the church to have several ministries which do not recognize each other. The church must have one ministry and that ministry must be continuous with the life of the church and her officers from the beginning.

Here we are faced with a stupendous difficulty. The church is not one, and her ministry is divided. What are we to say about it? The old answer of many denominations, and that to which Rome and some groups of the Plymouth Brethren still adhere is simple: "We are the true church. If you are not of us you are outside." The only difficulty about this answer is that it is not true. Not only does it exclude from the church many of Christ's most devoted servants and thousands of baptized Christians, but it likewise excludes several dioceses where history goes back to apostolic times.

What we can say, is that the church is one but divided. It is one because Christ its Master is one. It is wounded by divisions through our sin. Unity, however, is still of its essence and the principles of unity must be observed. The sacraments, therefore, are not celebrated by any odd group of people who happen to associate together. They are always the sacraments of Christ's Body. It is not the priest or the congregation but the whole of Christ's church which celebrates the sacraments, and in the whole of Christ's church we must include those who have passed the veil and not merely those on earth, for in Christ we are all one. Thus, the officiant at the sacrament requires the authority of the whole church past and present.

To some extent this is recognized even in the most Protestant of sects. Thus whatever the theory of the ministry may be, there is actually in almost every denomination an understanding that a new minister is made a member of the fellowship of ministers here on earth now, and is also made a successor of those who have preceded him. Thus the principle is established that the ministry should be both continuous in the present and with the past. Yet it is often urged that the real distinction between the Anglican and the non-Anglican view of the ministry is that the former rests on the authorization of the church, the latter on the individual call of God. There is an element of truth in this but it is largely false. The extreme Anglo-Catholic would agree that no man has any right to enter the ministry unless he believes himself called by God's Holy Spirit. Similarly most Protestants would admit, that in the last analysis only God and the man himself can judge if he has been truly called or not. The question is, does the validity of his ministry depend on the reality of his call and his living up to it? Many Protestants think it does; some go further, and say that there are many saintly laymen who lead far better lives than many ministers: surely if they administer the sacraments they are just as valid as those administered by any priest.

The Anglo-Catholic view is entirely different from this. Though we assert that no man should enter the ministry who is not called of God, that any man who is unworthy of his ministry is in grave sin, and that many laymen are better men than some priests, yet we would go on to say that it is not on these questions that the validity of ministries depend. We feel that if it did depend on these questions no sacrament would be valid, for all are unworthy. Christ alone is fit to be the celebrant. Apart from this, we would be placed in an intolerable situation if we had always to enquire into the private life of the celebrant before we knew if the sacrament were valid. Thus in the thirty-nine articles the Church of England categorically declares "the unworthiness of the minister doth not invalidate the sacrament." Therefore, while stressing the importance of a real call from God and a high moral life for the minister, we regard the validity of the ministry as resting not on these things, but on the authorization of Christ through his church.

Here, then, is one of the great motives for reunion, for there is no minister in the church today who has the whole authority of the church behind his ministrations. We desire reunion that the validity of all ministries shall be strengthened. It is only of the fullness of God's love that our sacraments continue at all in our divided state. I personally desire reunion that the validity of my own Anglican orders may be strengthened by the authority and blessing of the Presbyterian and other churches.

For precisely the same reason we hold fast to the apostolic succession. The church is essentially one, not only here on earth now but also throughout all ages. Just as we desire the authority for our orders of the whole church on earth today, so we desire with equal passion the authority of the church of the past. This continuous life of the church is witnessed by the apostolic succession. Much confusion in this matter has been caused by a misreading of history. It is held by some scholars that in the early days of the church the Presbyterian and other forms of government also existed. Therefore it is held that episcopacy is no greater guarantee of continuity than Presbyterianism. It is well, however, to remember that before the creeds were written and before the books of the New Testament had been selected from the available literature, the common mind of the Christian church had selected the episcopacy from whatever systems previously existed. It is not altogether surprising, therefore, that we cling to the episcopacy with the same passion that all Christians cling to the Bible, for it is imbedded even deeper than the Bible itself in the Christian tradition.

At this point, we come across one of the really big barriers not of ignorance nor misunderstanding, but of sin. The word prelacy stinks in the nostrils of many people as the very essence of pride. The fault however lies deeper than this. The Anglo-Catholic, feeling that he has a treasure of tremendous worth which others have not, is very apt to find arising in himself a spirit of proud contempt. This is accentuated by the fact that the Protestant, with perhaps



a touch of pride on his side, spurns the treasure. The final stage is reached when the Anglican attitude to reunion becomes one of trying to force episcopacy on Protestants, as though it were a rather nasty medicine which it was his special privilege to force unwilling Protestants to drink. This attitude naturally calls out all that is worst in the Protestant, and the total result is a mutual fanning of the flame of pride. Could this once be overcome, we would be more than half way home. Our attitude in asking Protestants to accept episcopal ordination arises not from any desire to question the spiritual reality of their previous ministry, but from a desire to give them the authorization of the continuous life of the church of past ages just as we hope that reunion will give us all the authorization of the continuous life of the whole church on earth to-day.

I believe that if someone would have the courage to draw up a service for the act of reunion, in which the mutual authorization of each other's ministries was worked out, a great deal of the Protestant objection to receiving episcopal ordination would vanish. It would be realized that the object was not to deny the sanctity of previous ordination but to add to it something fresh.

Anglicans are frequently urged by their Protestant friends to recognize the equality of all ministries as a first step towards reunion. Before dealing with the Anglo-Catholic reply to this request it is important to ask very seriously if those who make the request know what it involves. At the ordination of an Anglican priest these words are addressed to him by the bishop:—"Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven and whose sins thou dost retain they are retained ....."

Do those Protestants who ask us to recognize the equality of their ministry really want their ministry to be considered equal to the Anglican priesthood? In one of the exhortations in the English Communion Service these words occur:—"And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." Again in the service for the Visitation of the Sick the following is to be found:—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort: 'Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy thee thine offences; and by his Authority

committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son and of the Holy Ghost. Amen.'” Do many Protestants wish their ministries to be considered equal to a priesthood for which the hearing of confessions and the granting of absolution is clearly laid down as an important part of the ministry?

Again the word priest means one who offers a sacrifice before God; and in the Anglican Communion Service these words occur. “O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving.” Do our Protestant brethren wish their ministry to be termed equal with a priesthood?

I have purposely stated these questions in their bluntest form because I think that those who request the recognition of the equality of ministries frequently have not faced them. I do not personally believe that there is any permanent barrier to reunion in them. But I would plead with my Protestant brethren to study these questions more fully before lightly requesting the recognition of the equality of ministries.

To turn now to the Anglo-Catholic reply to the request; it must be that it is impossible. To our Protestant friends this looks like an arrogant assertion of superiority rooted in the sin of spiritual pride. There is probably usually sufficient pride in our attitude to give to this outlook the color of truth. But in fact when we say “impossible” we are saying what from our point of view is the unvarnished truth. If all the ministries were equal one of the greatest objects of reunion would be no more. It is because the ministries are not equal but unique that each has values which should be shared with others.

The comparison of ministries is to my mind quite unnecessary and unprofitable. To ask whether the Presbyterian ministry is equal to the Anglican ministry is as stupid as to ask whether a kettle of boiling water is equal to a teaspoonful of tea leaves. All that I know is that both boiling water and tea leaves are needed to make tea, and both Presbyterian and Anglican ministries (together with the others of course) are needed to remake the ministry of the Church of God.

Lest all this discussion of church order and the ministry seem irrelevant to my readers, may I recount an experience which I had several years ago? I was calling on a prominent Protestant church leader who is a true saint of God. During our discussion he expressed himself in terms quite as strong as anything I should use on the necessity for the outward unity of the church expressed in organic life. Later on, we touched on certain conversations between some Anglican and Protestant authorities. He told me that at one stage in the discussion he had urged those present to turn from the discussion of the ecclesiastical to the religious to which an Anglican bishop replied “Dr. . . . must realize that for us the ecclesiastical is the religious.” He felt this to be an almost ununderstandable position and one which made further discussion very difficult. I am

not at all sure that he believed me when I pointed out that the bishop's remark had precisely the same meaning as his own statements earlier in our conversation.

Our preoccupation with the ecclesiastical is religious. It is rooted in the very basis of our religion. It is rooted in love. Love if it is to be real, must be ready to express itself outwardly. The bond of love which is the unity of the church must be outwardly expressed in the unity of her ministry. Herein lies the reason for our concentration on church order.

Very frequently this whole position is entirely misunderstood by Protestants who think that our insistence on church order is derived from a strange affection for a peculiar kind of church organization which we presumably imagine comes straight down from heaven. As is almost invariably the case, this misunderstanding has elements of truth behind it. One who is very much of my own mind in these matters, said of a certain bishop that he did not seem to have any real conception of the basis of the doctrine of the apostolic succession, and his one desire with regard to reunion was to persuade his Protestant brethren to accept the name "bishop". He added, that he thought he would be really happy if he could persuade them to accept the words archbishop, dean, archdeacon, canon, vicar and curate! Needless to say this is a complete caricature of the Anglican position. There are already within the Anglican church several forms of church government. These do not in the least affect the question of church order. In the Ancient Culdee Church in Scotland, which was largely monastic, the chief authority in directing affairs lay with the abbots not with the bishops, yet no one has ever called in question their episcopal order. Church organization and church order are distinct subjects. For continuity with the past it is necessary that church order should be episcopal, but church organization must always vary with conditions, and uniformity in it is probably as impossible and undesirable as uniformity in worship.

"But do you really imagine," a young American pastor once asked me, "that Jesus would care in the very least for all this outward continuity by the laying on of hands?" I can only reply, as I did when the question was asked, that I think he would care no more and no less than for the outward bread and wine in the communion service. Of course it is the spiritual which is of primary importance but so long as we inhabit physical bodies we ignore the outward at our peril. As the present Archbishop of York is reputed to have said "the only purely spiritual things in this world are good intentions: and we all know where they lead!"

I do not believe in a purely spiritual unity of the church on earth but in a spiritual unity expressed in an outward organic unity. Similarly I do not believe in a purely spiritual continuity with the past but in a spiritual apostolicity expressed through outward continuity by the laying on of hands.



The third place in which the Anglo-Catholic passion for reunion is frequently interpreted in the opposite sense is with regard to the communion service. Anglo-Catholics long for the time when they may receive the Body and Blood of Christ together with all their fellow Christians. No communion service takes places in the Anglican Church without prayer being offered for the unity of Christendom. The intensity with which we desire to share in the communion with our fellow Christians may be equalled but certainly cannot be surpassed by the most fervent Protestant advocates of intercommunion.

The hard fact remains, however, that when intercommunion is suggested Anglo-Catholics for the most part bluntly say "no" and the rest hedge it round with qualifications. Furthermore, the Anglican position on this point has, if anything, stiffened during the last hundred years. Even in the last two decades there has been a further stiffening of attitude. During the last Lambeth Conference certain of the younger bishops of the war time generation represented the British Student Christian Movement as desiring intercommunion. There is every reason to believe that this was done in good faith for the simple reason that in their student days it did. The younger generation of Anglo-Catholics, however, felt it was their duty to make a vigorous disclaimer. A group of young Anglo-Catholic secretaries of the British S.C.M., all of them loyal members of this interdenominational society, all of them intensely enthusiastic in the cause of reunion, let it be known that they did not desire intercommunion. Nor were they an isolated group. Their opinion is shared by a growing number of students and younger men.

To most Protestants this is an entirely incomprehensible phenomenon. They have a fixed idea that opposition to intercommunion is only to be found amongst diehards who are opposed to reunion. The fact that young men who are passionately devoted to the cause of reunion should object to intercommunion, is so strange to them that they find it almost impossible to believe. In consequence, they tend either to ignore the facts or to doubt the sincerity of the desire of these young men for unity. If they avoid both of these pitfalls they usually are reduced to a state of complete puzzlement.

The Protestant position may, I think, be fairly stated thus:—The communion is not ours but Christ's we have no right to debar any of his children from his table. The divisions of Christendom are not his but ours, we have no right to bring them to the meal at which he is Host.

There is no Anglo-Catholic of my acquaintance who would deny one word of this, but we would go on to say: the church is not a human organization but Christ's Body and we have no right to divide it. The ministry is the ministry of the whole church, not of separate denominations, and we have no right to break its unity. The sacraments are Christ's and belong to the whole of his body,

not to any one section of it and we have no right to celebrate it in separation. The fact remains that we have done all of these things. Let us face the fact that they are sinful and none of us can plead "not guilty." But the basic sin is disunity itself, and it seems to us, that to partake of communion together until we have put this right, is to pretend we are reconciled when we are still living in the sin of disunity.

Against this, it is frequently urged that very often Christians of many different denominations are met together in some common task and there is no question but that they are reconciled to each other and spiritually one. Is it not right that such groups should consummate their fellowship in the Lord's own service? Furthermore, it is urged that intercommunion would prove the most helpful step possible towards reunion.

No Anglo-Catholic who has had personal experience of the kind of spiritual fellowship to which I have just referred can possibly fail to feel the pull of this argument. Indeed, we perhaps feel it more deeply than others because of our stress on the sacramental—on the necessity of expressing the spiritual outwardly. It is a spiritual agony not to be able to approach God's altar together. We feel, however, that the communion service is not just for our individual spiritual comfort, it belongs to the whole church, and however much we in a particular group of individuals may feel we are one, so long as the denominations to which we belong remain divided, it is a pretence to communicate as one body as though we were fully united.

I am often asked if this is not a council of despair and if emerging from such a united group without intercommunion, I do not feel a sense of frustration. In actual experience the reverse is true. While I can appreciate that intercommunion may, to some people, be a stimulus to their desire for fuller unity, I feel that for me it would rather be a momentary fulfilment of the emotional desire for unity which I feel when working with an interdenominational group. This emotional desire once satisfied I fear I might not long so deeply for the larger thing.

The way of waiting is certainly a hard path and full of suffering but it is not a way of frustration, nor is the suffering wasted. It seems to me psychologically sounder. To work with a group from other denominations and feel yourself one with them and yet not share in communion is painful, but the pain brings home with a tremendous reality the sin of disunity and fills one with a spirit of penitence for this sin and a fervour for unity which is wholly healthy.

We may sum up the two points of view thus: to the Protestant it seems as through the Anglo-catholics were allowing mere matters of ecclesiastical organization to stand between Christ and his children; to the Anglo-Catholic intercommunion seems like a man and a woman who feel spiritually one, coming together before they have gone through the outward form of marriage.

On these matters unless our Christianity is half-baked we must feel passionately, for they lie near the centre of our religion. If we are to grow in mutual understanding we must love passionately so that we may share our convictions with complete frankness, not in the cold atmosphere of abstract academic discussion, but in the warm atmosphere of God's presence.

For a preliminary understanding of the Anglican point of view a little more requires to be said. So far we have dealt only with intercommunion services. There still remains the question of the individual worshipper who wishes to attend the service of another denomination. It should be noted here, that no Anglican priest has the right to refuse communion to any baptized person who comes to the altar unless he is excommunicate by name. This throws the responsibility on to the shoulders of the communicant. In many cases, however, the communicant feels that it is proper to ask permission before he communicates. In such cases the priest should refer the matter to his bishop. It is probably safe to say that the majority of bishops would welcome members of other denominations as guests at our altars when the ministrations of their own church are not available. As it is a rule of the Anglican Church for her own members that only those ready and willing to be confirmed shall be admitted to the communion, so if the relationship is to be permanent the person concerned would be asked to accept confirmation. Where the hospitality desired is only temporary this question probably would not be raised. There is, of course, no reason why under certain circumstances bishops should not give a general permission rather than considering each case individually.

Far more doubt would be felt by the majority of Anglicans on the question of communicating at a Protestant service. For example, some of my Protestant friends regard the communion service as purely an act of fellowship. Were my personal feeling the only basis of decision, I could quite well partake in such an act of fellowship. The communion service, however, means vastly more to me than an act of fellowship and to partake in such a service would in consequence not mean nearly as much to me as an Anglican service. If I partook, therefore, it would be scarcely honest, for to my Protestant friends it would imply that I accepted their service as equal to my own. I have of course taken an extreme example to bring out the point. I have many Protestant friends whose views of the communion are closely similar to mine. Under normal circumstances I would not communicate with them just as I would not communicate, until union has been consummated, with my Russian Orthodox friends with whom I find myself entirely, spiritually and mentally at home.

".....The general rule of our Church," said the bishops at Lambeth, "has been....that members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church or of Churches in full communion with it."



They go on, however, to say: ".....But we recognize that the rule quoted above is a rule of discipline, and as such is subject to exception where the purpose of that discipline can thus be better served. We hold that the administration of such a rule of the Church falls under the discretion of the Bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional, or provincial authority of the Church in the area concerned. Nor (we hope) will the Bishops of the Anglican Communion question the action of any Bishop who may in his discretion so exercised, sanction an exception to the general rule in special areas where the ministrations of his own Church are not available for long periods of time or without travelling great distances."

There are three great barriers to reunion;—pride, prejudice and ignorance, beneath these lie the important differences. These are so deeply hidden, however, that few discover them. In most of the controversies that occur we talk at cross purposes and our minds never meet. I venture to think that could we meet together in the spirit of prayer shorn of the encumbrances of pride, prejudice and ignorance it would not take us more than a few days to overcome our differences and we should find that in them were hidden great treasures for the enrichment of the larger life of the Church. This article is written in the hope that it may help to shovel away a little of the rubbish heap.

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## Two Views of the Church

ROBERT E. WOOD

**I**T is indeed most encouraging when men of widely different viewpoints are willing to meet together in friendly conference and face up to the difficult problem of Church Unity, in an entirely friendly and sympathetic spirit. This was pre-eminently true in the informal conference held in Shanghai, January 1937.<sup>1</sup> When the present writer took it upon himself to point out that we represented two fundamentally opposed points of view, which seem to us irreconcilable, no one seemed to doubt that in Our Lord's mind there is a solution, and that a synthesis or reconciliation or combination of these two views is possible. The two views referred to are these. First, the modern liberal Protestant view which defines the church as "a voluntary society of believers." This view gives any group of professing Christian, however small, carte blanche to found a new society to be called a "church" at any time and place. The other view is diametrically opposed to this, and maintains without compromise, that no one on earth can claim authority to establish any church whatever apart from that which Our Lord and the Apostles established. That church must maintain her continuity even to the end of the world. At our Baptism we are brought into

1. See *Chinese Recorder*, March 1937, page 184.

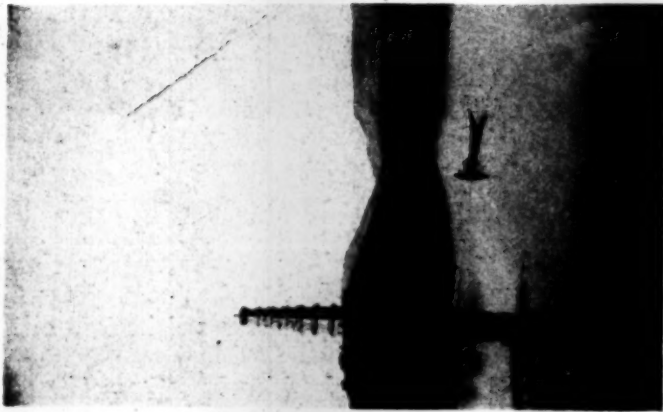
that church which has existed continuously from the time of Christ and his Apostles. No other church can be created by an agreement of believers. We must maintain the one and original society. Our Lord did not begin His church by authorizing the publication of a book. What he did was to establish a fellowship which was to be blessed with his presence even unto the end of the world. All the baptized are to constitute its membership, and the successors of the Apostles are to be the guarantee for the continuity of that self-same fellowship or society or church which in the Creed we call, One, Holy Catholic and Apostolic.

In passing, I should like to grant, that it is admitted by many Anglicans that Canon Streeter is probably right in maintaining that in the primitive church of New Testament times there are plenty of evidences of local self-government which in modern times we would designate as Presbyterianism and Congregationalism. Yet no one can ignore the fact that in those days the Apostles were still alive, and the church of immediately succeeding ages saw fit to maintain a continuous success of the Apostolate only. By universal consent the designation "Episcopos" was appropriated by the church, throughout the then-known world, as the proper one for the holders of the continuous Apostolic office, all local and special ministries being allowed gradually to disappear, and so when the church emerges from the dark days of persecution and was able to meet in council and express her corporate mind, as at the Council of Nicaea in 325, no one dreamed of such a thing as disputing the office of Bishops, as the successors of the Apostles and the possessors of their Christ-given authority. To be sure, the three hundred and eighteen delegates, who were, all of them, Bishops coming from all parts of the then-known Christian world, fought like cats and dogs over doctrinal questions, yet no one thought of such a thing as denying episcopal authority or the necessity therefor. In fact episcopacy was by general consent taken for granted, and when the doctrinal matters' discussion came up, they, one and all, rose to testify in regard to the continuous tradition of their respective sees, from the time of their Apostolic founders up to that time. And furthermore, when, at a later council, the question of an authoritative standard of doctrine came up for consideration, our present New Testament books were selected as authoritative (from amongst a great number of other writings which were freely passed about in the early church)—these and no others, neither more than less, on the one fundamental basis that they were Apostolic and therefore authoritative.<sup>2</sup>

Now we Anglicans naturally ask the question, Why, if you fellow-Christians of the free church accept without question, as you are bound to on the authority of the church, the Canon of the New Testament, which authority has no claim whatever apart from that given by Our Lord himself to the Apostles, and to be continued to the end by their successors, why, I say, accept the Book and reject

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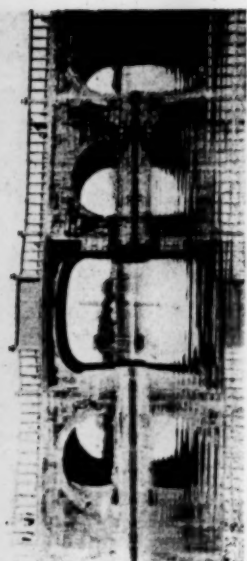
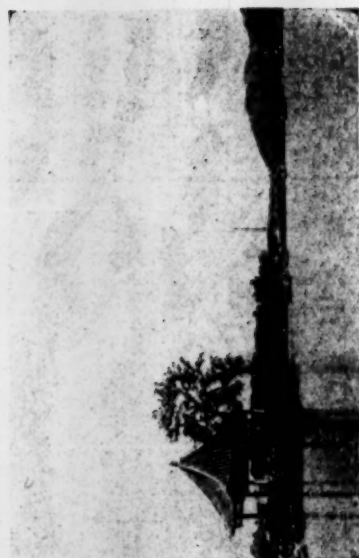
2. I am indebted to Canon Streeter for this.



WEST LAKE, WAI CHOW, KWANGTUNG

*Photos; -A. R. Gallimore.*





# WEST LAKE, WAI CHOW, KWANGTUNG

Top:-An old drawing of West Lake. Bottom; Views of West Lake.

Photos:-A. R. Gallimore.

the authority that has given it to you? The Anglican Church together with the Roman and Eastern Orthodox claim to have continued without break this Apostolic authority through the unbroken succession of bishops. With this the modern liberal Protestant view of the church as a voluntary society of believers seems to be irreconcilable. We feel in conscience bound to maintain the continuity, and that is our contribution to Church Unity.

And furthermore, we are looking forward to the Unity of the whole Church of Christ, Roman, Eastern Orthodox, Anglican and Protestant. Even if we could have a perfect union with all Protestantism, we Anglicans would never be satisfied, for the simple reason that, leaving the Roman and Eastern churches out of it, would not be the Unity for which Our Lord prayed. We are out to see the whole church united. This could never be, if episcopacy were abandoned.

Now if all this seems rigid and unsympathetic, I should like to go on record as expressing my fullest sympathy with "The Reply of the Free Churches of England" to the appeal made by the Anglican Bishops at Lambeth in 1920 to all Christians. In this reply, the Free Churches did not ask us Anglicans to abandon our age-long position. What they did ask was simply that we be willing to share with them the great and precious privilege of the Blessed Sacrament, which is so highly esteemed by us, and, according to our theory, guaranteed by the unbroken line of the church's official ministry, and on the other hand that Anglicans be willing to partake with them of the Lord's Supper, in the Free Churches, as an act of Christian fellowship. And I should like to add that our Anglican committee on Church Unity in its report to the General synod of the Chuna Hua Sheng Kung Hui recommended this very thing, namely, that free church communicants be welcomed, as honored guests, at our altars (which in fact has been our custom in many places in China for many years) and that Anglicans, in an act of Christian fellowship, respond, in like manner, to the cordial invitation already extended by them. It is the opinion of our Anglican committee that neither party need abandon fundamental principles by so doing. And as a personal remark, I should like to add that the splendid presentation, by Dr. Kepler, of the invitation from the Church of Christ in China, to all of us to join up with them in this great Church Unity movement was to me immensely appealing and struck the deepest chord of sympathy. He welcomed Anglicans, bishops and all, and even went so far as to say that we were needed in order to effect a more complete unity. He evidently seemed to think that there was a special contribution which Anglicans would make as their share toward a fuller and more complete unity.

Naturally, to the mind of an Anglican, the question arises, what would be the principle of coherence if episcopacy were left out? If the church is to be still just a voluntary society of believers, how are these believers to be held together? Furthermore, I am persuaded that there must be a balance between authority and continuity and corporate witness on the one hand, and liberty and free choice

on the part of the Christian believer on the other hand. A synthesis of these two ideas will, in the end, bring about the union of all Christians. The abandonment of either one of them or the over-emphasis of the one, at the expense of the other, will never lead to perfect unity. We all want unity but not uniformity or regimentation.

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## Are 'These Things True of China?

H. W. BURDETT

**I**N the February, 1937 issue of the *Chinese Recorder* (page 69) editorial reference was made to six weaknesses of the World Christian Movement as seen by the Committee of Reference and Counsel in their preparatory thinking for the Hangchow Conference.\* These six admitted weaknesses are of deep concern to all. Herewith I give some comments thereon in answer to the Editor's question:—"Are these things true of China?"

### I. There is too little conviction regarding the religious verities underlying the world mission of the church.

That there is too little conviction regarding religious realities is true everywhere, and perhaps has always been true. The marvellous material progress of the last 100 years has not been helpful to the spiritual life. When the emphasis is upon the outward, on speed, power, glitter and material comfort, it is inevitable that with many the things unseen and eternal, always beyond the range of the natural man, should be forgotten. "I ceased to pray," said one, "and God faded out of my life." Even with those who have real faith external things are so prominent that religion has not the supreme and overmastering influence it once had. The churches are full of people whose religion is a feeble thing, who do not seem to have any very definite conviction about anything. Even in China where many Christians have a childlike faith in a prayer-answering God it is only the few whose religion is *the* dominating force in their lives. This is our greatest weakness, for no one can move others who is not himself deeply moved. Though science has made our sense of veracity acute and people say they want reality they never seem to get it. They are swift to detect inconsistency and falsehood in society and in the church but the positive truth eludes their grasp. So the life of the church is bound in shallows and in miseries and fails to capture the allegiance of men. People slack in conviction are impotent. The pervading scepticism and worldliness has sapped the sources of the church's strength; it is suffering from pernicious anaemia. In the words of Emil Brunner:—"An age which has lost faith in an absolute has lost everything. It must perish; It has no vitality to pass the crisis; its end can only be the end."

What is the remedy? Lack of conviction is a personal matter and the remedy must be personal too. There is none except by

\*See also *Chinese Recorder*, July 1937, "Are These Things True of China?"



repentance and faith, which means turning round and going another road. First, let people face realities. Let them examine themselves, know the plague of their own hearts, the real facts of life, sin, suffering, death. Then let them go to the Bible and study it practically as it speaks home to their own need. We are not concerned with what we or other people think it means. The important question is what does it say? So we face this tremendous reality of God, of God's searching, awful judgement, of Jesus Christ, holy, compassionate and atoning. Men never really find the "Rock of Ages" until they are wrecked on it. It is the cross of Christ that breaks us down and only when broken do we find liberty and life. In a little Baptist chapel near Bristol, England, there is a tablet to the memory of John Foster, the essayist. Its last word is:—"His creed, reached after laborious questioning, was an adoring conviction of God's redeeming love." That is religious reality!

**II. There is confusion of mind about the function of the church in a time of a changing social order.**

If we have really found the truth the other questions settle themselves. Of course there is confusion of mind about the function of the church because where there is no experience of personal redemption there can be no knowledge of what the church is. It is a time of change. Indeed, the whole outward fabric of Chinese society and many of its basic ideas, at any rate in the cities, are being transformed. It is natural for people to say that a church that suited an older day is now outmoded and that the new age needs new methods and expression. But the church of the New Testament does not spring from human society, nor belong to it, though it lives in it. Its life is a flowing in of heaven and its home is in eternity. No one has any idea of what the church is until they have been born into newness of life by believing in the Lord Jesus Christ. Then they are drawn to all who have the like faith, they love to hear the Lord spoken of and wherever they see in the earth the print of His footsteps there they desire to plant their feet too. Everyone who has been pardoned has a sense of gratitude, knows that the salvation is for others also and longs that they should receive the unspeakable gift. Then the commandment of the Lord "Make disciples of all nations" is not grievous. "Go ye into all the world and preach the Gospel to the whole creation," "Repentance and remission of sin should be preached unto all nations," "Ye shall be my witnesses unto the uttermost parts of the earth,—these are the marching orders of the Christian church and we know what they mean because we have ourselves been saved. The church is the Body of Christ; his instrument and manifestation, not only in this world but in the ages to come. Only as the church is obedient to the proclaiming of the Lord and his death does it realize the joy of fellowship and the power of the Holy Ghost. It is the presence of Christ that makes the church and only as we go out to men in his name can we claim the promise:—"Lo I am with you alway even to the consummation of the age."

"What we need is not the dechurching of Christianity but the Christianizing of the church." The way to this is to think seriously

about our personal relationship to the Lord Jesus Christ. We love him because he first loved us. It is his love that unites us to all who love him and demands that life, soul and all should be devoted to the doing of his will. The church is the fellowship of sinners saved and it is made by the common recognition of Jesus as Lord. This is the deepest fellowship on earth because it is founded on eternal realities. "All one in Christ Jesus," "Saved to serve," "Members of his body"—these familiar expressions are charged with meaning! The foundation of the church is on this mysterious immovable rock—"Thou art Christ, the Son of the living God," and anyone who believingly repeats Peter's confession will have no confusion of mind about the mission of the church but will find his life in the fellowship of Christ's people and in the proclamation of the Evangel committed to their trust.

**III. There is a shrinking from new adventures due to the influence of institutionalism.**

There is room both for the intensive and extensive work of the church but there is little doubt that the development of institutions has checked missionary expansion. More and more workers are needed to staff them, their needs monopolize attention and the church that devotes itself to the culture of the few loses the sense of urgency and the thrill of the forward march. There is not a hint in the New Testament that we are to concentrate in one place on one special class whom we regard as "key" people, except that those chosen of God for the ministry are to be taught and guided; and that is done best by personal contact and in practical work. The church must evangelize or fossilize. When the Lord gave his commission his eyes were on the far horizons. Paul pressed on and on to the regions beyond. Hospitals and schools have done a great work, but it may be that the time will soon come when the State will take over these responsibilities and the energies of the church can be liberated for widespread evangelism. The Holy Spirit is not bound to our machinery. If we are bound he will leave us to our bondage and urge those who can hear his call to the untried ways, to new and glorious ventures of faith.

**IV. There is not a little doubt concerning the plans and policies of missionary administrators.**

It is but reasonable that amid changing conditions our missionary organization should need overhauling. We have been far too ready to superimpose an elaborate church system on the undeveloped Chinese church. How much of the talk at mission conferences and church councils has to do with money, property and routine business. How deadening it all is and how far removed from the New Testament! One has sat at a church synod where after half-an-hour's devotion six hours or more were taken up with the election of officers for the year. Hardly one of them after election ever did anything—but the organization had to be maintained! This is not even business efficiency, but an appalling waste of time. It is certain that there is nothing infallible about our missionary administration and constructive criticism of plans and policies is desirable.

But from what standpoint are we to examine them, from that of the Appraisal Commission, or from that of the New Testament which are certainly not the same? We may recognize that practically all church leaders and missionaries are concerned to do the will of God. It is when we enquire what that will is that we find wide differences of opinion. Many take their thoughts from their college professors, from the latest expert report on missions, from the magazines they read. Others regard their own ideas as important or think every brain wave to be the guidance of God. So we start building our Babel towers and the end is confusion. There are still many in China, however, who believe that God has revealed himself in his Word, and to them the one supreme need is the proclamation of the truth revealed. Whether in the inspired utterances of prophets and apostles, which takes up so much of the Bible, or in the dynamic preaching which has been the spring of every revival, or in the witness borne by the faithful Christian to his neighbour, "the Word" as Luther said, "alone can do it." "Every man has a better right to hear the Gospel once than any man has a right to hear it twice." Many will not receive this statement but it is difficult to reject it, if we believe that the Lord Jesus Christ bore in his own body on the cross the sin of the world. To act as if the watchword were true would profoundly change mission policy.

**V. There is a growing opinion that the World Christian Community is to be established, not so much by special agents as by the Christianizing of normal contacts.**

There is a general agreement today that the church is not to be mainly built up by paid agents. It is by voluntary service and by the Christian life lived in the home, the office, the workshop that Jesus Christ is to be made known. But that means witness and special agents, for a man can only testify for his Lord as the Spirit empowers him. The popular idea today that we must not preach but only commend the Gospel by the beauty of our own lives is far too conceited to have any permanent influence. The people who are thinking, "Look at me, what a beautiful life I am living!" will certainly never convert anybody. Even if a beautiful life is lived before my eyes that in itself does not save me. Not other people's virtues but only a living Saviour can do that though what I see in the lives of those who speak of him may help me to understand what they say. Let us get back to the New Testament emphasis, Christ on the Cross, Christ in me, the word of Spirit-filled witnesses revealing the Saviour to the heart.

**VI. There has been alarming failure in winning the support of the younger generation.**

There has been failure to win the young people in China. Perhaps absorption in the work of church schools has meant neglecting any wide approach to the greater number outside. But whether within or without a bloodless Gospel makes no appeal. In every land young people respond to the call for the hard and heroic service and that call is heard at Calvary. They turn away bored and contemptuous from conventional religion, but the love of Christ has



constraining power. When they see the wondrous Cross on which the young Prince of Glory died they will reach the goal of their seeking and find him whom they will love better than they love their sin. "One way to strengthen a movement is to center attention on its weaknesses," but a better way is to renew the motive power. All authority is in the Risen Lord who bestows gifts on men. We must not look at our poor selves or at our paltry expedients but at God who raises the dead. Life from above, strength for service, love for the loveless, victory over the world, joy without end, belong to those who see the Lord's hands still lifted over them in blessing and go forth with burning hearts to make the Saviour known.

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### Hsien Government and Functions

W. H. MA.

**A**NYONE who travels in the interior of China is confident that at a distance of one day's journey on foot, he will usually come across a walled city. This city is the seat of a *hsien* government which controls an area generally equivalent to that of an English county and with an average population of 200,000 to 300,000. The wall varies in circumference, the average being two to four miles.

In the center of the city there is always situated a typical Chinese office building occupied by the magistrate and his staff, which serves as the headquarters of the *hsien* government and administration. In former days, two tall flag poles and two stone lions could be found in front of almost every such office building; now they exist only in a few classical *hsien*. The office consists of a number of small, one-storey structures scattered around a large compound. According to their uses the buildings may be divided into four groups as follows:—(a) the rooms occupied by the tax collectors and the administrative and judicial police; (b) the court and the assembly room; (c) the offices of the various bureaus; and (d) the residence of the magistrate and dormitory for officers. These houses are usually arranged in a longitudinal manner so that the public may have easy access to the tax collectors and the judge, as the work of these people used to be the sole functions of the *hsien* government. In Kiangning, an experimental *hsien* in Kiangsu, and Putien, Fukien, *hsien* financed by the overseas Chinese, we find modern style office buildings, an example not easily followed by other *hsien*.

The *hsien* is in almost every case a rural district whose population is mainly agricultural. Even though the people may undertake other vocational pursuits, such as the opening of various stores or shops and the running of certain kinds of handicraft industries, they depend primarily upon the village as a market. When one observes a street scene of a *hsien* city in the morning he becomes immediately aware of the fact that those who busily engage themselves in selling and buying are overwhelmingly farmers. Consequently one may

easily imagine that the fundamental problem of a *hsien* government is how to govern one class of people—the illiterate and conservative farmer. Being illiterate, they cannot read the statutes and mandates of the government. They are so conservative in their ways of living that any change proposed by the government is likely to be received with suspicion and resentment.

Under such circumstances, the old literati or the gentry, and the younger progressives in the district can easily get the upper hand in the management and promotion of local political and social affairs. The former, whose influence is on the decline, obtained their position through prestige and experience but they seldom take a leading part in governmental measures for reform and change. The younger leaders, who are generally graduates of middle schools and sometimes of colleges, are playing an increasingly important part in the local government because the present trend of the country is toward reconstruction and progress; and also because many of these young educated people are members of the local party headquarters, which serves such persons as a means to make their voices heard or as a stepping-stone for actual government work. As most of the modern school graduates are probably engaged in more advanced jobs in the great cities such as Nanking and Shanghai, those who remain in the *hsien* are necessarily inferior in training and ability and their number cannot be very large. It is now this small group of relatively enlightened young men and a fraction of the gentry class who dominate the politics of the *hsien*. The magistrate in ruling over the great mass of farmers in his district must deal carefully and patiently with this extremely small portion of the governed, and this fact constitutes an important human problem of the *hsien* government.

Having set forth the physical and human environment of the *hsien* government, let us proceed to describe its organization and personnel. At the head of each *hsien* there is a magistrate appointed by the provincial government, which has absolute power to direct, instruct, supervise and dismiss him. There is no absolute basis for the selection of a magistrate, although an examination system has been introduced in some of the provinces. He may be appointed simply because he is personally connected with some important figures in the central or provincial government. In many cases, he has gained some standing in his work in the offices of the provincial government or he has served as magistrate in certain other provinces. The great change in the appointment of magistrates that has been brought about is the fact that many of the new magistrates are university graduates, trained in China or abroad. This tendency is particularly true in Kiangsu and Chekiang. The change has produced a few wholesome results: the magistrate has given up his privilege of sitting in a sedan chair or a carriage, and he usually walks and mixes with the people during inspection of his district and the management of local affairs; he is anxious and able to employ a group of young assistants; and he tries to find some new thing to

do in order to better the life of the people. Unfortunately the present system of local government is such that the magistrate is not in a position to take the initiative and make independent plans for the *hsien*. All of his activities are subject to the direction and approval of the provincial government.

Directly under the magistrate, there are a secretary and two to four bureau heads. The secretary is selected by the magistrate himself subject to the approval of the Commissioner of Civil Affairs of the provincial government who rarely interferes with the magistrate in his selection. This practice applies with certain exceptions to other bureau heads as well. The secretary holds a position of varying importance depending chiefly upon the degree of confidence that he wins from the magistrate. In an ideal case, he acts like a vice-magistrate, taking charge of all affairs in relation to personnel control and the disposal of daily official correspondence. He may utilize his acquaintance with facts to advise the magistrate in the administration of provincial orders and in the formulation of plans for local reform. During the absence of the magistrate, he assumes full responsibility in discharging the official duties of the government, even though he has to consult the magistrate about important affairs by telegraph and urgent post. He is usually a man of rich experience in the writing of official documents and the management of numerous details in the office. Two eminent qualities are required of such a man: patience and good judgment.

The position of the bureau heads is no less important than that of the secretary, as their work requires more specified technique and it affects the welfare of the people in a much more direct way. There are at least two bureaus in a magistrate's office, one in charge of civil affairs and the other of financial administration. Added to these are educational and reconstruction bureaus, which are now generally incorporated with the *hsien* government; but in certain *hsien* they remain independent. In order to carry out the important policy of opium suppression, a temporary but significant bureau of that name is established within the *hsien* government. The bureau of civil affairs is in charge of census and local self-government. In the "period of tutelage," local self-government consists of such lower divisions as *ch'u* (district), *hsiang* (country unit), and *chen* (rural township); and the people in these lowest divisions are organized into paos and *chias* (ten families make a *chia* and ten *chias* make a *pao*). In many of the *hsien* in Kiangsu and Chekiang, this first bureau is entrusted with the control of police and local militia—whose work is the maintenance of peace and order. Also it is required to make progress in sanitary administration and to protect such cultural interests of the community as museums, scenic areas, traditional sites, etc., etc.

The second bureau deals with financial administration. It prepares the budget for the *hsien* government which is always subject to change and approval by the Commissioner of Finance of the provincial government. He is responsible for the collection of taxes.



The land tax, the most important source of income of the government, is now undergoing a complex process of systematization and reform. For a long period of time land ownership and tax assessment books remained the property of tax collectors, who freely transferred them from person to person at considerable prices without the knowledge or approval of the *hsien* government. It is a great temptation to graft as the collectors may easily squeeze money from both the farmers and the government. Consequently there has never been a time in the history of land-tax collection in which the *hsien* government could actually get the full amount of the tax which the budget called for. The local revenue has been always insufficient as compared with the required expenses of the *hsien* government. This system is undergoing rapid changes and improvement, particularly in Kiangsu and Chekiang. The Ministry of Finance through its division of taxation headed by Mr. Kao Ping-fang, an energetic and conscientious person, is trying to put through reforms of land taxation in all *hsien* throughout the country.

In brief the second bureau of the *hsien* begins the taxation reform by collecting all the books of land ownership and tax assessment and concentrating them in the magistrate's office. They then try to verify the names and addresses of the owners and make those who actually own the land go personally to the magistrate's office for paying taxes. They do this either by requiring the farmers to come to the office for a formal registration of their lands or by sending a large number of subordinate officials to the villages to make individual inquiries for verification of land ownership and tax assessment. In about a dozen *hsien* around Shanghai county, Kiangsu, there has begun an elaborate work of land survey and in some of the *hsien* like Shanghai, Paoshan and Nanhwei the work has been nearly completed, and will be used as the basis of land taxation fair to the farmers. In Kiangsi, where the communists had established their headquarters, the government has started a scientific program of aerial survey which has produced tremendously important results in land administration and taxation.

All of these methods tend to achieve one thing: namely, to enable the *hsien* government to collect the taxes on a fairer and more reliable basis and to balance the revenue and outgo of the government. As a means of eliminating possibilities of corruption or abuse, the taxes paid by the farmers now go directly to the branch office of a provincial or other bank in the *hsien*. In Kiangsu it is the Provincial Agricultural Bank that acts as the treasury of the *hsien* government. Furthermore, the division of finance of the provincial government is represented in each magistrate's office by an accountant who checks every item of money received and spent by the *hsien* government. He keeps an account of all the money transactions and acts at the same time as a regular auditor. His signature is required for the use of money definitely appropriated in the budget. When the present writer actually saw the operation of these systems in a number of *hsien* in China, particularly in Kiangsu, he was convinced that

this is the most marked progress made by Chinese local government in the last few years, and that it will be the foundation for the execution of other plans in *hsien* reconstruction.

As I have mentioned above, these two bureaus—one of civil affairs and the other of finance—are most important in a *hsien* government. The other two bureaus in charge of education and reconstruction respectively, may exist independently of the *hsien* government but they are now more generally incorporated with it. The determining factor for independence is the amount of money that each bureau possesses and the scope of work that each assumes. The bureau of education takes charge of all schools and mass education organs. The "civic training" of the people which is now rapidly pushed forward in most of the provinces is also supervised by this bureau.

This training consists mainly of two parts: physical and military training and elementary lessons in language, common sense knowledge in government statutes and civil duties and national affairs. The students are selected from people who are between twenty and forty years of age (this age requirement prevails in Kiangsu; other provinces sometimes set the limit between eighteen and forty-five). These selected people gather daily for a period of two months at proper centers for lessons lasting three hours. After graduation they are organized into a series of militia units corresponding to the various grades of self-government divisions, with the *hsien* government as the headquarters for control and further training. In Kiangsu alone, there was a total of 260,000 people who had completed this training in September and October, 1936, and the work is being continued.

The bureau of reconstruction handles practically all matters that have to do with economic development and the improvement of the general living conditions of the people. Recent years have seen this bureau busy in pushing forward road building, construction of bridges, canal digging, reforestation organization of co-operatives, introduction of better seeds and regulation of weights and measures. In large *hsien*, there is a bureau of public safety either independent of or incorporated with the *hsien* government; while in smaller *hsien* the work of this bureau is handled by the bureau of civil affairs. In all of the *hsien*, however, there must be a police office, the size of which varies with the population and finance of each *hsien*. In Quinsan *hsien*, Kiangsu, near Shanghai, there has been introduced a new system of policing namely the assignment to each trained policeman of a small area in which he should have full responsibility for peace protection and the control of census and the duties that go with these functions. This organization is called "police-control-area," modified from the Japanese rural police system. In Quinsan the younger policemen, who after graduation from junior middle schools have received two years of specialized training in Chinkiang, are making earnest endeavors in their duties. The system seems to have a bright prospect in Kiangsu and other provinces.

The bureau of opium suppression, although a more or less temporary organization, is doing an important piece of work because it aims at the complete elimination of the opium smoking habit in China. It begins the work of suppression by requiring all opium smokers to register in the office of the *hsien* government. Each smoker is then given a license with which he can buy raw opium or go to a regularly established smoking den. This license holds good for only six months, at the end of which he must renew the license for a like period; but he must proportionately reduce the amount of opium that he is accustomed to smoke and pay double as much fee for the second license as he paid for the first one. Such a process is continued until the smoker completely suppresses his habit, anyhow he cannot prolong the total period over four years (as is provided in Kiangsu). Within four years, we cannot probably hope for anything like a complete suppression of opium smoking in China; but we do believe that if the *hsien* governments do well the opium evil that has injured the people so badly will be largely uprooted.

In completing the list of *hsien* organizations, we must mention the judge and the court. In larger *hsien* there is usually established a local court which renders first trial in civil and criminal cases. In most of the *hsien* we cannot find any independent court; there is merely a judge who assists the magistrate in legal prosecutions. The magistrate is held responsible for the issuance of writs and the execution of court decisions. The judge as an appointee of the higher court (provincial) can exert independent influence over the magistrate who is usually not well trained in legal knowledge. Although the magistrate will be left to handle administrative cases, the tendency is gradually toward independence of legal from civil administration in the government. As a matter of fact, the judge is now growing in power and influence in legal affairs as the Ministry of Justice of the Central Government continually improves the system of local judicial administration.

After one has made a general survey of the machinery of the *hsien* government he observes that the *hsien* is rather an important administrative agency as well as political unity of the Central Government. Its functions are manifold as revealed by the duties of the various bureaus. As a whole the *hsien* government is an administrative organ of the central and provincial government and puts all statutes and orders of the upper governments into proper operation. Should the magistrate or the *hsien* government prove inefficient and incompetent all the central government and provincial schemes of reforms and ordinary business transactions will have no effect on the mass of the people. The *hsien* government should, therefore, seek to understand the policies and plans of the upper governments and keep the interests of the people and the local circumstances in mind in order to put the statutes and orders in effect.

On the other hand the *hsien* is also a unit for local self-government. Although the present conditions of the farming population



are far from being ready for proceeding with the self-government experiment, there have been, since the establishment of the National Government in Nanking, organized in various *hsien* the *ch'u hsien* and *chen* divisions for introducing self-government. As the people were not ready to elect their own officers the heads of the various grades of self-government sections were appointed by the magistrate. Recently when the *pao-chia* system was introduced the heads of the *chias* were asked to elect the head of the *pao* and the heads of the *paos* were asked to elect the head of a *hsien* or a *chen*. In certain provinces such as Chekiang the *chü* division is abolished, while in other provinces such as Anhwei, the *chü* is given more power and influence and acts like a *hsien* government by itself. In no case is the head of the *chü* subject to public election and probably will not be so in the next few years.

Anyhow the local self-government divisions, though nominal in nature, and the *pao-chia* system have been utilized by the *hsien* government for executing orders from above. As the orders are so numerous and the work is usually done in a hurry, there is no proper amount of time for the magistrate to educate the country leaders to do things in a satisfactory fashion and really to lead the people along the road to self-government. Also it is hardly possible to select and train sufficiently good people to carry on the business of local reconstruction. Consequently the result of the work of the so-called self-government officers has seldom proved satisfactory to the government and to the people. On the contrary, the people have never shown any real interest in local self-government and in many cases they resent any interference with their individual and civic affairs. The *hsien* as a unit for administration on behalf of higher governments and for introducing local self-government, is facing numerous hard problems and needs serious effort and adjustment in order to make it a really effective organ to serve the people and to strengthen the foundation of national government. The gains of recent years should, therefore, be persistently pushed forward.

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## In Remembrance

LAURESS J. BIRNEY

On May 10, 1937, Bishop Lauress J. Birney passed away at his home in Pasadena, California, where he had been in retirement for five years on account of ill-health. He was born September 11, 1871, in Denniston, Ohio, being thus sixty-six years old. He graduated from Scio College in 1895, and from Boston University School of Theology in 1899. Scio and Wesleyan Colleges, together with Yale University, conferred on him the doctorate of divinity. The University of Chattanooga made him a doctor of laws. After a number of pastorates he was elected Dean of Boston University School of Theology in 1911 and remained there until elected to the episcopacy in 1920. As bishop he was assigned to Shanghai, China, his only episcopal residence. He was married to Laura Close in 1895. He is survived by his wife and one daughter, Dorothy Gene.

He took an active interest in Community Church, Shanghai, where he is appreciatively remembered. He was a preacher, a teacher of theology and a missionary bishop. He had a magnetic personality and attracted many friends.

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### THOMAS GILLISON

Dr. Thomas Gillison passed away in Hankow, Hupeh, on June 22, 1937. He was born in a country manse in Stirlingshire, Scotland, on October 1, 1859. He attended Murchison School in Edinburgh and later Edinburgh University from which he graduated in medicine. He arrived in Hankow in 1882. From 1902 to 1918 he founded and taught in a small medical school in Hankow. Out of this school have come many Chinese doctors. His summers were mostly spent in translating medical textbooks. When the Hankow Medical School was united with the one at Tsinan, Dr. Gillison went to the latter place where he remained five years engaged mainly in translation work. In 1923 he returned to Hankow where he resumed his medical work. Dr. Gillison was always a medical evangelist. His fame was known throughout Central China as a surgeon. He was always an acceptable preacher in both Chinese and English. The Church of Christ in China commemorated his fiftieth year of service in China by ordaining him to its ministry. Recently he had been engaged on an original work in Chinese on the parables. His genius for friendship won him a large circle of Chinese and foreign friends. All his three surviving sons are doctors. His surviving daughter is matron of the Union Hospital in Hankow. Even up to the last Dr. Gillison kept up medical work amongst the poor of Hankow. He was a generous helper of needy folk and worthy causes. A multitude mourns his departure.

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### T. H. ZIA

Rev. T. H. Zia was born Sept. 27, 1863. He passed away on June 9th, 1937. He was a son of a Presbyterian pastor and the father of two ministers. One of his daughters married another pastor, Rev. Z. H. Tong of South Gate, Shanghai. Another daughter is a home missionary in Yunnan. His two brothers, both servants of God, died some time ago. He was very proud of his profession. He preached his last sermon on May 30th, only a few days before he was called away. His text was Matthew 11, Verse 29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Before he passed away, he said to his wife: "I am content and happy. I am now going to my father's home." He passed away while asleep. He had no pain, no fear. As Dr. Mills said, that is the natural way to pass to the other side.

Dr. Zia was once moderator of the Presbyterian church. He served church and school in Hangchow for thirty years. Then he was called to Ningpo, where he served for the last twenty-five years.

Rev. Hudson Taylor built his first church in Ningpo. It was burned down in 1929. The next year Dr. Zia raised a fund with which the church was rebuilt. Later on he moved in and used this church as his preaching station. A year or two before his death he ran there a free school for poor children. For he found joy in helping the poor. While in Hangchow he opened an orphanage for girls. This institution still carries on. In Ningpo there is also an orphanage which he supported to the very last.

He was considered a model pastor by some close observers. Ever he tried to learn of his master, Jesus Christ. All his life he gave no thought to worldly things. He left no riches, but he gave to his friends and children the richest heritage, namely, a kind face and rich personality. He is not dead, but much alive. His message and character still live on in the hearts of those who knew him.

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## Our Book Table

A HISTORY OF THE PRESS AND PUBLIC OPINION IN CHINA. Lin Yutang. Published for the China Institute of Pacific Relations by Kelly & Walsh, Ltd., Shanghai Hongkong and Singapore.

In this brochure Dr. Lin, with occasional flashes of gentle cynicism, outlines Chinese attempts in the past to wield the power of public opinion and the, to him, unsatisfactory attempts to do something along that line in China's modern press. Along the way he gives many facts evidently captured by meticulous research. Some of these are at times curious. He refers frequently to other studies along the same line of which there appear to have been only two. He gives full credit to the part missionaries took in the creation of the modern press in China. One curious fact emerges here. Gutzlaff is credited with becoming "a naturalized Chinese in Siam by adoption into a Chinese family." We say this is "curious" because we have not been able to trace reference to this interesting fact elsewhere and Dr. Lin does not give his source of information. The greatest work of Christian missions in China, during the nineteenth century, was, so Dr. Lin thinks, "the part they played in bringing modern knowledge (to China)."

The strenuous and often sacrificial expressions of opinion against corrupt government by students and scholars at various times are interestingly depicted. Their public criticism was, however, often futile and never lasting because it "was not protected by a constitution safeguarding civil rights," a disadvantage under which court censors labored also. "As a voice of the people, the modern press in China cannot even compare with the political critics of the second century A.D." The high point of Chinese public opinion in these modern days is given as the May 30th movement of 1925. Dr. Lin admits that there has been very considerable and steady progress in Chinese newspapers as a whole in many important aspects. Nevertheless the "power of the press (in China) in the last four or five years has dwindled almost to nothing, and there is less freedom of speech or publication than in the period from 1900." The present-day censorship is criticized caustically. Observations are made as to changes needed in editorial policies. While admitting that the *Ta Kung Pao* is the most "progressive and best edited paper in Chinese the difference between the old conservative dailies the *Shun Pao* and the *Sin Wan Pao* is noted as that the *Shun Pao* is poorly edited while the *Sin Wan Pao* is not edited at all.

Dr. Lin concludes by stating "that we are long past the period of leaving politics to the whims of temporary regimes; today we must fight for the constitutional principle of the freedom of the press and of personal civil rights as a principle." The whole book shows that when these principles are assured the innate power of the Chinese people to criticize themselves and the unsatisfactory aspects of their governments will have a chance to organize itself as an element in China's onward progress. That is one of the next steps China must take if she



would avoid the Scylla of communism and the Charybdis of fascism and really move forward into true democracy.

This book has, of course, special interest to those engaged in journalistic efforts to mould public opinion. But it also gives many sidelights on China's history that are of interest to all concerned with the past of China as it bears on her present and future.

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CHINA: ANCIENT AND MODERN. *Shao Chang Lee. University of Hawaii Bulletin. Vol. 16, No. 7, May 1937.*

Attached to this bulletin-history is a copy of Dr. Lee's chart "The Development of Chinese Culture" of which the last revised edition appeared in June 1934. In response to requests this condensed summary of the main lines of Chinese history has been prepared to accompany the chart. It is a bird's eye-view of China's historical march from the beginning of Chinese culture down to the present kaleidoscopic situation. With little elaboration the main emphases or trends of each outstanding dynasty or period are outlined. To read is to catch something of the flow of life and culture in China and note at what times it has risen or sunk. A most useful summary for busy people who need to place a particular movement in China's history but have not time to locate it by browsing through larger books. "Chinese culture" says Dr. Lee, "may be said to have reached the zenith of its glory under Ming Huang.....who ruled from 713 to 755." To follow this brochure through to the end is to realize how the struggle between the cultures of the East and West in China is giving China's present cultural face a very uncertain appearance. But that aspect of cultural physiognomy marks the faces of all peoples. Dr. Lee's concise summary should help towards understanding the value of China's own culture and its relation to whatever of a new one is coming to birth throughout the whole world.

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ANCIENT CHINESE BRONZE MIRRORS. *Robert W. Swallow. Peiping, Henri Vetch, 1937. 84 pages, 78 half-tone plates, and map of China on end paper. \$9.00, Chinese currency.*

The author of this book was born in Ningpo in 1878; was professor at Shansi University, 1902-07; and was Technical Officer with the Chinese Labor Corps in France, 1917-20. But for a number of years he has lived in Peiping and Honan, and has contributed numerous articles to the periodical press on Chinese life and customs. Also he has written "Sidelights on Peking Life." He has a large and appreciative circle of Chinese as well as English readers.

This book gives the Chinese Dynasties, and the Bibliography is full of the best published materials available to enrich this study. The Appendix is an important part, the Glossary helpful with full description under each plate. These mirrors are representative of the Ch'in, Han, T'ang and Sung Dynasties, a chapter being given to each dynasty. Also some rare and peculiar mirrors are shown and discussed. The chapter on "Characters and Inscriptions on Mirrors," gives one an enlightened interest and a guide as to value of characters

If one is a true collector then all light on a mirror's origin and history is of great interest; and we find this not only in the Chapter "The Story of a Mirror," but throughout all the interesting pages of this book.

THE DEVELOPMENT OF CHINA. *New Revised Edition, Kenneth Scott Latourette, Houghton Mifflin Company, New York.*

The "Development of China" came out in its first edition twenty-five years ago. It has proven so useful as an introduction to China and its history, and, as a text for a brief elementary course on the Far East, that the author has just revised it and brought it up to date.

The rapid panoramic view he gives of historic China shows that old China compared well with other states. We must conclude that on the whole its great realms have been governed well. Until the last few hundred years there existed no state probably which was governed with less injustice or with more economy and efficiency.

He brings the reader, as nearly as one not resident in China could, up to date on the Revolution (before November 1936) and its work in Reconstruction. He shows how the high development of democratic autonomy in the clan, the guild and the village, if people could be brought to think in terms of the larger unit, are an excellent preparation for national democracy. But he feels that any workable political institutions are usually the result of long evolution.

Moral fibre seems to be the big present-day problem. Though foreign aggression and illiteracy are also serious problems, the old China and its culture are passing, seemingly never to return. In regions where peace has been maintained for a number of years the Chinese educational system has made phenomenal improvement. These regions are not very extensive. The older faiths are threatened; new indigenous sects give little promise of prolonged life.

Christianity shows more vitality than does any other religion. If true to its founder it is revolutionary in character, and it contains much that is not in the older faiths of China, but it could build on the foundation of these faiths that have preceded it, incorporating and strengthening much of the best in these, and aiding in nourishing the courage, the faith, the initiative, the patience, and the self-forgetfulness which are sorely needed by the China of today.

Given an opportunity, by foreign aggression being staved off, the questionable fact as to whether Chinese creative ability has or has not died out may be proven to the world. In the author's mind it may take centuries to know the outcome. C. S. S.

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THE WEST CHAMBER, *A Medieval Drama* (西廂記), translated from the original Chinese with notes by Henry H. Hart (author of "A Chinese Market" "The Hundred Names," etc.). Foreword by Edward Thomas Williams. Stanford University Press, California, 1936. XXXIX 192 pages. 3.50 U.S. currency.

The Chinese drama makes a combined appeal to more senses than our impoverished western drama; moreover, in Lin Yutang's words, "through its immense popularity, it has achieved a place in the national Chinese life very nearly corresponding to its logical place in an ideal republic." Henry James has recorded his conviction that the *Théâtre Français* was such a school of taste as was not elsewhere to be found in the world. Had he visited China he would have been forced to qualify that statement.

*Si Hsiang Chi* or The West Chamber, which Dr. Hart has chosen for translation, was one of the most popular plays in China under the imperial régime. It was written by Wang Shih-fu in the thirteenth century of our era and was one of the dramatic works for which the

Mongol Dynasty was celebrated. It gives us a vivid picture of this far-off time when Buddhist monasteries were hostelrys where travelers could find shelter and food for a night or for a year and more; then, banditry flourished and bandits were often pardoned and permitted to enlist in the regular army; scholarship was the aim of the ambitious young man, not for the sake of the learning acquired but in order to win a literary degree and an official position with its emoluments; the seclusion of young women was required and marriages were arranged by the parents of the bride and groom, often without consulting the wishes of the principals. Youth with all the emotions of adolescence, with all its dreams and its passions, chafed against conventional restraints.

This "Story of the West Chamber" was first translated in French by Stanislas Julien (*L'Atsume Gusa*, 1872-1880) and adapted in German by Vincenz Hundhausen (1926). The present translation, the first in English, follows the text edited in 1931 in Shanghai. To the end that it may please the casual reader, the footnotes have been placed in an appendix. This delicate work deserves to be accounted among the classics of the world. H. B.

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SHANGHAI FOODS. *Bernard Read, Lee Wei Yung and Jung Jih Kuang. Chinese Medical Association, 41 Tsze Pang Road, Shanghai.*

"Shanghai Foods" is one among the few publications gotten out in China as a practical contribution to the problem of nutrition, keeping in mind economics as well as health.

The publication has two graphic figures that are worth the dollar charged for the book. The first is entitled "Relative Proportion of Water and Energy of Ten Cents' Worth of Food." The second is entitled, "Ten Cents' Worth of Energy."

A short digest concerning adequate food intakes, ample supplies of vitamins, is followed by a classification of foods on the Shanghai Chinese market with quite a little detail as to their sources and modes of use. This includes foods shipped in from other parts of China.

The greater part of the book is taken up by a table which gives the common English and scientific names and the Chinese and Romanized names, of about 400 food articles and tabulates the relative contents of water, protein, fat, carbohydrate, crude fibre, calories per 100 grams, ash, calcium, phosphorous, iron, potassium, and vitamins.

No intelligent housekeeper of either a home or institution can afford to miss this book and it is a very helpful addition to the material concerning nutrition for all social workers who are or should be attempting to reach the masses with practical economic health ideas.

Food makes a difference to every one. There are many people besides the under-privileged who are ignorant of the principles of a healthy nutrition, to say nothing of an ignorance of the relative food values of the foods that can be obtained on the average large Chinese city Market. C. S. S.

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AFTER SIXTY YEARS. *E. W. Burt 2/6. IN THE HIDDEN PROVINCE. Kathleen M. Shuttleworth, 1/-.* Both published by the Carey Press, Farnival St., London E.C. 4.

These two readable books are supplementary to each other. Dr. Burt deals with the work of the B.M.S. with some reference to work in Shensi.



Miss Shuttleworth concentrates on the work in Shensi. Both are suitable for groups desiring succinct and relatively simple accounts of Christian work in China from the beginning of the work of the B.M.S. up to the present. Both open up the stress and strain involved as well as the satisfactions accruing to those doing and supporting the work. Dr. Burt concludes with a series of short sketches of earnest and active Chinese Christians, the fruit of successful evangelism and the stuff of an enduring Christianity. Dr. Burt shows interestingly how in order to meet the exigencies of the situation a form of connectionalism, woven through the Baptist polity—a mixture of Methodism and Presbyterianism—was found necessary. This probably made it easier for the English Baptist churches to join the Church of Christ in China. Naturally both writers deal with the situation of Christianity in China from the viewpoint of their own experience. Dr. Burt stresses the effect on B.M.S. schools of the educational regulations of the Chinese Government requiring that religious instruction be separated from the regular school curriculum. A large number of these schools were closed in protest. One reading might get the impression that such closure of schools was more general than it actually was. As a matter of fact the B.M.S. appears to have regretted the action. Again in dealing with the student uprising resulting from the May 25th, 1930 shooting of students in Shanghai, one feels that Dr. Burt is less sympathetic than might justly have been possible. This is due to writing of that event from a distance. However, both books provide excellent material for understanding how Christian work is slowly and painfully built up in China and how the fruits thereof while never as large as one might wish yet bring encouragement. Dr. Burt gives, too, a balanced impression of the general attitude of the Chinese to the Christian evangel.

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#### CENTURY OF CHRISTIAN CONQUEST IN CATHAY.

This is the "Records and Addresses of the China Baptist Centenary Celebrations" held in Canton, October 13-18, 1936. All but four of the addresses given are included. These and the records of the celebrations while giving Baptist work in China central place also deal with the work of the Christian movement in China in several fields. Christian literature and education are, for instance, both dealt with on this wider basis. Most of the Baptist contingents in China were represented in the large gathering that met to remind themselves and the world of the Baptist contribution to the planting of Protestantism in China. From 1836 to 1936 one thousand three hundred and thirty-seven Baptist missionaries came to China from Europe and America. These gave, it was estimated, 18,758 years of service. In connection with their work six hundred and fifty-three churches have been organized which now have a membership of sixty-nine thousand four hundred and twelve. In the building up and maintenance of churches, workers and institutions have been invested fifty-nine million dollars Shanghai currency. Looking to the future the Centennial voted a five-year "Centennial Movement" which aims, among other things, to double the present membership of Baptist churches. The "History of Baptists in China" is to be published. This report volume while containing much historical data is not history. In addition Baptists plan to "promote evangelistic work in the outer sections of China." One regrets that Dr. T. C. Bau's address to the Centennial did not get into this report volume. It is apparently of an historical nature. In any event this report volume gives suggestive information of the work of one denominational unit in China.

SON OF HAN, *Richard La Piere*. Harper & Bros., New York, London. U.S.\$2.50.

There is no plot in this story. It is a straight tale of a middle-class Chinese family whose men were motivated by the desire for scholarship as known about the time the West began to impinge upon China. The scene being Yunnan this latter contact is limited to mention of two priests. Being the product of co-operation between the author and some Chinese friends the background is fairly true to life in China though one wonders why in the frequent reference to the old-time examinations the eight-legged essay receives no mention. Perhaps the main thread of the story deals with the frustration that came to the father, son and grandson in relation to their scholarship ambitions. Each successfully passes the first examination but for various reasons never gets any further. The grandson, the chief character in the story, like his progenitors finally finds solace in the hope that his late-born son may achieve what he has missed. His first examination—his emotions and experiences are described in detail—passed off with eclat. Through a fluke—a blot on the examination paper—he failed at the second. The attempt to take again this second examination was foiled because of the necessity of helping a friend out of a serious family difficulty, the friend having in earlier years saved him from the result of a rather simple indiscretion with a peasant girl. Like the other men of his family he is in constant conflict with the matriarch who sets more store on marriage and descendants than on scholarship attainments. The marriage made necessary for the hero because of the matriarch's insistence and the observance of the ritual attendant upon his father's death plus work put on him by the magistrate, explain how he finally gave up his hope of scholarship renown and official position. The novel, indeed, shows how ritualistic and family requirements often frustrated the urge for achievement in scholarship. It also shows indirectly how in spite of the old Chinese family control of marriage that shut out romance that emotion often made itself felt, nevertheless. Te-Lin, the grandson, as an adolescent idolized a peasant girl and dreamed of his cousin in Yunnanfu. Frustration was his fate in both his romantic longings and scholarship aspirations. It is interesting to recall that in spite of old China's studied indifference to romance that emotion has often flowered nevertheless in the past and has shown no hint of having been changed by reason of the frigid ritual that so long governed the relation of men and women. In general the life of the family whose literary fortunes—or misfortunes—are told is placid and slow. It is a tale of China under Confusian morality untouched by revolutionary movements. It reads pleasantly. Somehow one develops sympathy for the chief characters, especially the frustrated men. To read is to realize the China that has slipped over the horizon.

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THE GREEN EDGE OF ASIS. *Richard Pyke*. George Allen and Unwin Ltd. Ruskin House, 40 Museum St., London W.C.1. 6/- net.

The style of this book is easy to read and intimate in mood. The author meandered somewhat around Japan and more round the maritime ports of China and then gave in delightful phraseology his impressions of the casual experiences of the way. In the last two chapters an attempt is made to limn the characters of the Japanese and Chinese as he saw them through these casual encounters. But for the most part he recounts those incidental happenings—with porters, servants, policemen,

an occasional demi-monde, priests, beggars, etc.—which strew one's passage through a strange environment and are usually overlooked by most people. Since he always looked on the surface he saw only the waves of life as they come and go. He did not have time to get back of either the pleasant or unpleasant—these predominate in his impressions of China—and see the real persons. Those who have lived long in Shanghai would not all follow this author in saying:—"I defy anyone to love Shanghai," though they might agree that for most of its residents it is "nobody's hometown" and is bent mainly on money-getting. To read this book will key one's mind as to what to expect if like the author he meanders round with no particular place or aim in mind. A good book for tourists on their way to see Japan and China for the first time.

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CHRISTIANITY IN THE EASTERN CONFLICTS. William Paton Edinburgh House Press, London 1937. Pp. 224. 2/6

William Paton is secretary of the International Missionary Council and editor of the *International Review of Missions*. In 1935-6 he visited the mission fields of the Far East, India, and the Near East in preparation for the world meeting of the International Missionary Council at Hapchow in 1938. This book is the result of studies made in connection with that journey.

Part I deals with factual observations in the various countries visited. The chapters are: Japan, China, India, The Near East. Part II deals in a more general way with the new ideals that are emerging among the peoples of the Orient. Some of these, such as the totalitarian state and communism, are not peculiar to the Orient and raise problems for the Christian church in general as well as for the missionary enterprise in the Orient. The chapter headings of Part II are: The Gospel and the New Age; Church, Community and State; The Life and Witness of the Church; The Church and the Social Order; Conclusions.

It is of the utmost importance that a treatment of the subject, so well informed, so candid, courageous, positively evangelical in tone, as the one here reviewed, should be widely read. This one is easy to read and hard to forget. Victor Hanson

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#### SOME VITAL REPORTS

- (I) HENRY LESTER INSTITUTE OF MEDICAL RESEARCH, ANNUAL REPORT 1936.
- (II) 49TH. ANNUAL REPORT OF THE CHRISTIAN LITERATURE SOCIETY FOR CHINA, 1936. "UNTO THY NAME".
- (III) NATIONAL BIBLE SOCIETY OF SCOTLAND, 1936. "THE GATHERING OF THE PEOPLES."
- (IV) FRIEND'S SERVICE COUNCIL, 1936. "UNITY IN DIVERSITY".
- (V) MOUKDEN MEDICAL COLLEGE, 1936.

Reports usually follow uniform styles. They do not readily receive attention. These reports, however, while true to type contain vital material. No. I has an interesting lecture by Dr. James L. Maxwell giving some of his experiences and impressions of modern medicine in China. No. II shows how Christian literature is making progress in China. The chart showing growth of sales during 1936 as compared with the years back to 1900 is startling. From No. III one may cull telling incidents of the distribution of the Bible. No. IV, in addition to some interesting photographs, indicates the widespread service of this



Council. While No. V shows how a Christian hospital carries on in Manchuria in spite of setbacks and difficulties.

#### CHEELOO.

A twenty-page booklet with forty-four fine photos and some pen drawings showing the buildings and activities of Cheeloo University. Directors, student life and laboratories are all depicted. An excellent introduction to the work of an institution evidently going on in growth. The text while condensed gives valuable information. This is a booklet that he who runs may read and having read know what has been read.

#### ANNUAL REPORT (S) OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION. 1932 and 1935.

As usual these reports are full of the fruits of scientific research. One article is of special interest to dwellers in China:—"The Coming of Man from Asia in the Light of Recent Discoveries" by Ales Hrdlicka. It carries forward information on the close relation of Asia and America.

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## Correspondence

### Chinese in Siam

To the Editor,

*The Chinese Recorder*

Dear Sir:—The Young Men's Christian Association Movement in Siam is in its infancy. The first official gesture made by the Association movement as a whole was in 1928 when Dr. Charles W. Harvey, at Dr. John R. Mott's request, came to Siam to make a survey of association possibilities. Upon the basis of Dr. Harvey's findings the International Committee of the YMCA's of the United States and Canada began its co-operation in 1930 by allocating a trained man to the new field.

The YMCA of Bangkok, the only organized unit of the movement in Siam, will have completed its fifth year on August 31, 1937. The whole project has had its inception and development in the midst of major social and economic transitions. Leaders are increasingly convinced that present day Siam presents one of the most compact challenges of the generation not only to the YMCA, but to organized Christian co-operation as a whole.

While the focal point of pro-

gram efforts has been the needs of Siamese youth and manhood, this beginning Association movement has never for a minute lost sight of its ultimate plan to serve also the major population group of this city, namely the Chinese. For Bangkok has a million inhabitants and more than one half of them are Chinese!

From the first we've had Chinese in our membership and the strongest obtainable Chinese Christian laymen on our Board. We are trying to conserve every element in the situation, in the hope that the Association movement in China can eventually tie in by allocating trained Chinese leadership to our staff—to direct "Y" development among Chinese.

Since the advent of intensive nationalism in Siam, the relationships between the government and the Chinese community have passed through many critical stages. Only by the utmost tact and statesmanship can other organizations bring constructive ideas and influences to bear on the total problem.

Siam possesses the largest colony of Chinese living outside of China. The majority are com-

mercial people; the minority laboring classes. There is great need for social and cultural leadership in order that the Chinese in Siam may prepare themselves for useful citizenship in their adopted country. China has a very definite obligation here. Those of us who are not a part of the situation yet are interested in it, hope that coming years will bring increased contact between intellectual and social-minded groups of both nationalities in order that a more intelligent approach can be made to the complicated and challenging problem of the Chinese in Siam.

Vedy sincerely yours,

Walter A. Zimmerman,  
General Secretary,  
Y.M.C.A., Bangkok.

#### About The Recorder

To the Editor

*The Chinese Recorder.*

The June number of the *Chinese Recorder* seems to me the very best ever published. I hope you will have Madame Chiang Kai-shek's most important article republished in pamphlet form. If you do this I should like 100 copies for distribution, mainly among Chinese students here. I have just had 100 copies of "My Religion," and "My Testimony" sent me by the Christian Broadcasting for this purpose and they are greatly appreciated.

Believe me,

Sincerely yours,

Miss E. G. Kemp,  
26, Harley House,  
London, N.W. 1

#### Help Wanted from the Chinese Recorder

To the Editor

*The Chinese Recorder.*

Dear Sir:—I am very diffident about sending this letter. But I realize that you are entirely dependent upon the opinions of readers, most of whom reside at

long distances from your editorial office. If what suggestions I make seem to be critical, remember that if I had only criticisms to offer I would not continue to be a sympathetic reader.

The *Chinese Recorder* has been very useful to many in giving them a nation-wide view of the entire Christian movement. But does it not over-do this aspect? Must we be always looking at things downward, and in aerial perspective, from Shanghai? The average worker, especially the missionary for whom after all, while the *Recorder* is published in English, the magazine is intended, already possesses a fairly wide horizon, but he needs something whereby he may fill in the details of the landscape. That is what makes the "Notes and Comments" and "The Present Situation" and all such features, so acceptable to all classes of workers of every creed and denomination.

From talks with brother missionaries from other stations, from time to time, I have gathered that they would like a magazine that, firstly, filled the place of a month-to-month Chinese Christian Year Book; secondly, that acted as a Forum for missionaries and other workers whereby they might exchange ideas and information about each other's work; and thirdly, act as a detailed and reliable newspaper of the Christian movement and subjects allied thereto.

May I at random, as they occur to me, name a few examples of items that might coe under head two?

1. Chinese ecclesiastical architecture. It is hardly the fault of missionaries that the country is dotted by hideous churches, even though the missionary was responsible for introducing these styles in the first place. What help is there available to him to design more suitable

ble buildings. Yet there are excellent buildings in some areas. Why should these ideas not be available to us all? What I should find helpful would be an article in detail giving photos for the general effect of an exterior and accompanied by plans and drawings of interiors, together with ideas for the disposition of furniture and the position of pastor's and caretaker's houses, etc. It is not enough to know the characteristic denominational types of buildings that we know so well in the West. We want to know, also, how each of these types has become modified by Chinese needs and Chinese ideas; for in knowing this different localities will be able to borrow ideas until something really new has evolved—it may be along the lines of combining the serene, graceful contour of the temples with the practical needs of a preaching auditorium or "meeting house;" a difficult combination that has got to be discovered.

It would be helpful, also, to know what other districts are doing about buildings in relation to self-support. What kind of buildings are independent churches putting up? Are they mere copies of what were given in the early days? In mission-assisted churches what is the usual amount of help given by the mission towards the erection and upkeep of buildings? Some opinions deplore the continuation of foreign subsidies for new buildings. So do I. But what do others think? What has experience to show on these matters so little treated by themselves?

We do not, of course, want to see only pictures of the exhibition churches in the large cities. If the problem of an architectural style is not related to needs (e.g. peasant congregations of say fifty adults and twenty children) and finance (e.g. a maximum local effort of \$400 and a mission grant

of \$400), then it is of no practical use to us.

This is an immense subject, but I don't remember any reference to it in the *Chinese Recorder*.

2. Property. It is astonishing that the *Recorder* has not yet(?) dealt with the new law on property promulgated by the National Government, nor with the recent order to register property, matters that are day and night companions of all church leaders. Every missionary desires to know what is being done in other places. It is also possible for the *Recorder* to obtain advice on these and sundry matters.

3. Theories of missionary method. I cannot recall that the *Recorder* has dealt at any length with these theories. There is a powerful school of missionary enthusiasts who believe the generally adopted methods to be on wrong lines, barren of results and contrary to the apostolic methods. There is no need for me to give you particulars of a line of thought that has become a respectable opposition with members in all ranks of missionaries. But for myself I had to go on furlough before I became acquainted with it! Here is an opportunity for theory!

4. On the organizational side, consider that every mission is working out its own destiny in piecemeal fashion, with total ignorance of other possible methods by which an organization can be run. According to my own little observation the Chinese Church has very faithfully (or should I say "slavishly"?) taken over the lock-stock-and-barrel of each mission organization. In some places the younger missionaries are actually the only influence with any desire to re-orientalize the Christian church. The *Recorder* should fish for people to write about their own organization and their own difficulties and triumphs therein for



us all to share. After all, we are all experimenting. Since we are dealing every day with *detail*, we require short focus pictures.

The above incomplete suggestions represent more than my own opinion, but I cannot, of course, say how large a section of opinion. In any case kindly accept them as they are intended, with my good wishes for the magazine's success.

Very sincerely,  
Sympathetic Reader.

### The Clenched Fist Salute

To the Editor

*The Chinese Recorder.*

Dear Sir:—In your April 1937 issue, page 255, Mr. George W.

Hinman avers that the symbol of the uplifted clenched fist salute has been adopted in Russia, Italy, Germany and Spain. I know nothing about the custom in Russia, Italy and Spain, but I know that in Germany you see nothing else but the uplifted open palm. Dare I hope that Mr. Hinman will draw the consequences and grant that Germany has no warlike tendencies as the open palm salute is to show that there are no concealed weapons and no threat?

Believe me,

Yours sincerely,

Arthur Jehle,  
Stuttgart, Germany.

June 6, 1937.

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## Course of Events in China

China's nationalization of her armies continues to make progress. One of the most significant developments of this month was the fulfilment of the much-discussed plan for the reorganization of the provincial armies of Szechwan and Si-kong. For this purpose a special military conference was held at Chungking, July 7-9, 1937, under the chairmanship of General Ho Ying, Minister of War, assisted by General Ku Chu-tung. General Liu Hsiang, and other important leaders of Szechwan, attended the conference in person, which may be taken as a proof of its importance. The purpose to which the conference was dedicated, the nationalization and modernization of the provincial armies, was timely and commendable, and it was wise that the provincial army leaders should have acceded to Nanking's desire for unified control of military affairs. This government project is to some extent a fulfilment of a popular wish in so far as it helps to eradicate private armies, to centralize military authority and to improve military efficiency. The peaceful realization of these things should bring satisfaction to all.

Two other projects are contributing to the strengthening of national ties this summer. One is the training institute in Kuling for students and middle school principals or deans. The very fact of this gathering of students and teachers from all parts of the country for one common purpose is a sign of greater internal unity. While the period of training is short, being limited to two weeks, the effect should be quite beneficial.

Generalissimo Chiang Kai-shek and Mr. Wang Ching-wei are also inviting over two hundred college presidents, professors and other notables to a series of conversations on Kuling this summer. The subjects to be discussed cover the fields of economics, politics and education. If these conversations are successfully carried out they will no doubt help much to advance national understanding between the Government and the educational leaders of the country. It is to be hoped that the opportunity for the exchange of opinions and ideas will be used to the best advantage.

It is regrettable that just at a time when leaders in China are planning energetically for political, economic and educational reconstruction; and when North China is making preparations for the election of delegates to the Peoples' Congress, serious disturbance occurred at Lukochiao, about six miles from Peiping, wherein Japanese soldiers who had been engaged in maneuvers suddenly attacked Wangping hsien early on the morning of July 8, 1937. While the immediate causes of this "incident" are still to be investigated, it once more brings home to us the real danger in the North China situation. Apparently we cannot expect much improvement in the relations between China and Japan so long as the Japanese army in North China chooses to employ force to win what cannot be gained through normal diplomatic channels. We hope that the present "incident" may not lead to grave consequences, but those who genuinely wish for the restoration of friendly relations between the two countries cannot help feeling that the frustration of good is a painful human experience which gives man the surest knowledge of evil.

C. F. Lo.

July 11, 1937.

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## The Present Situation

The readers of the *Chinese Recorder* have been made acquainted with the church at P'ing Yuan, Shantung, as the scene of an effort by the old-line church people of the American Board Mission to harmonize with their older and more staid forms of worship, the rather primitive ebullitions of emotionalism among emotion-starved people. During the past three or four years there has been a remarkable series of revivals. Started by two or three itinerant preachers, they were continued by specially invited preachers of more learning and wisdom and responsible church connections. The preacher at P'ing Yuan realized from the start that these preachers from outside were giving his people something they wanted but which he had been unable to give them. He studied how to supply the lack without splitting the church. His success was seen in the "Big Sunday" which has just passed. (A "Big Sunday" is one in which there are baptisms and communion.)

Two questions arose. Were the good effects of these meetings permanent? Will the excess of emotionalism gradually cease? We have already reported the large increase in sales of whole Bibles, in annual admissions to the church, the quadrupling of contributions, the better organization for lay evangelism, and the more constant use of the church for Bible study and prayer. Last Sunday the main attraction was the rededication of the newly enlarged church building. The enlargement nearly doubles the seating capacity. The church was full an hour before the set time with the happy crowd practicing the singing of Bible passages and songs from the new hymnal, an exercise of which they are extremely fond at all hours.

The rebuilding was done at a cost of \$850 all secured by the members. They accumulated a fund of \$400 and then borrowed \$250 from the Council's revolving fund to be repaid without interest at \$25 a year. They raised the remaining \$200 by subscriptions running from \$40 down to ten cents each. The deacon who reported the finances remarked that those who had contributed less than a dollar had not waked up to the significance of the church. No appeal for funds to raise a debt was needed on this dedication day.

The dedication services were rather unusual in that the crowd adjourned to the main street for a formal opening of the gate after the custom of opening new shop fronts. Hundreds gathered to sing Psalm 23 and listen to the reading of Psalm 24, "Lift up your heads O ye gates," and to a short prayer. Then the gate was formally opened by the preacher's wife leading the crowd of women, followed by the invited guests and speakers of the day leading the men to an orderly seating in the church. The dedication service included the admission of about 50 persons on probation and 33 to full membership, 20 women and 13 men. It was followed by ten minutes' recess and a regular sermon and worship—all told taking three morning hours.

Those from a distance all ate dinner together at their own expense in the church and in the afternoon had another two hours' service. First a sermon, then an historical review and congratulations from delegates of other churches, ending with the communion. It had been planned to have a deacon and deaconess ordained before the communion, but the latter is a nurse and was away at a village for an emergency maternity case, so the ordination was postponed to a later date.

Six years ago "Big Sundays" had fallen to an attendance of only 30 or 40 members. Now they are ten times as large. To those who had attended the large gatherings in recent years the development in self-control was remarkable. Then it was only gradually and with difficulty that we persuaded the people to refrain from joining loudly in every prayer and partaking of the communion with loud crying, hysterics or even laughter at times.

But now both those out on the street and inside the church who joined in prayer did so with a gentle murmur that did not prevent one hearing the words of the leader. And furthermore, in the regular services there was a place given for united-voice prayer and it was always easily closed by the leader raising a hymn or leading in the Lord's prayer. However, the distribution of the elements in the communion service was accompanied by excessive weeping, stopped only by the persuasion of the Bible women, on the part of four or five who have the habit, they say, too strong to change.

As I saw the preacher's wife trying to stop the sobbing of an old woman I was reminded strongly of scenes at funerals where we had tried to stop mechanical wailing. Undoubtedly experience in such wailing is a factor that makes it easy and natural for the Chinese to express their religious emotions in the same way. May it not be that the Christian feeling that this excessive weeping for the dead is too insincere to be allowed, has resulted in them being deprived of one outlet for their emotions without receiving anything in its place? We may even say that our Christian discountenancing of "reviling the street" and "breeding wrath" has closed up another emotional outlet and left our Christians emotionally starved. We may well ask ourselves if we have done our duty in providing a substitute for these crude forms of emotion or in developing the capacity for more refined emotional expression. Are not we, therefore, partly to blame for their being "emotionally starved"?

We all know that emotion without action is deleterious to character. Last Sunday we discerned examples of both sides of this truth. One young man, a nurse, who had gone into hysterics at his first communion two years ago had gained much in self-control. Some who have opportunities for Christian service in the three hospitals where they work have grown in grace. Dr. Kuo, the head of one of them, says the nurses



do better work. Many have had opportunities to spend time and money in the repairs to the church, in evangelism, in hospitality to guests. But there are several others who cling to their excessive emotionalism in the meetings and seem not to have grown either in control or grace.

The usefulness of the singing of Bible passages to lilting Chinese tunes was repeatedly seen when the whole audience was called on to sing the preacher's text or the Bible passages on the ornamental scrolls that had been sent by the neighboring churches to hang in the church, when these were referred to in the congratulatory or historical addresses.

The preacher, Mr. Yang, is going to Cheeloo for a year to study and it remains to be seen how successful his successor will be in carrying on traditions. A point of real emotion in the meeting was when one of the visiting delegates praised him for his part in the development of the church. With genuine tears in his eyes and true eloquence on his tongue, he disclaimed any credit and asked that it all be attributed to God's spirit. While we were touched and appreciated his humble spirit yet his wise and sympathetic handling of a difficult situation, under God's guidance, has certainly been a factor in the results achieved at P'ing Yuan.

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#### "FAMILY LIFE OF A CHRISTIAN"

The term "responsibility" may be defined as God's voice echoing in the human mind. To put it in a more plain way it is the sense of right or wrong in our inner selves aroused into activity by external stimuli. This sense is best felt when the failure to do anything which one ought to do makes one suffer terribly through self-reproach. Man may be called a creature of "responsibility," as only in man does the sense of responsibility reside. Human relationships of all kinds are maintained by this human quality. By the term "Christian" I understand one who follows Jesus both in words and in deeds and who lives by Christian principles. As Jesus is light and salt to the world that his followers should strive to be also. The responsibility of a Christian to the world is therefore twofold. I wish to talk about the family life of a Christian. This problem I propose to attack in a practical and plain way:

1. Orderliness and cleanliness. The Christian's responsibility to the family is that of the building of a *Christian* family. First, he must put his own house into good order. Rooms should have their proper decoration and arrangement and pieces of furniture their proper places. The kitchen must not be allowed to appear like an outhouse or the sitting room like a bedroom. The study must not be littered with dirty clothes and wornout shoes. The next emphasis must be "cleanliness." Keep everything in your house clean so that it will not displease visiting guests. A Christian is supposed to live a sort of "holy" life. Dirtiness is definitely against holiness. Who will believe in your holiness if dirtiness reigns in your house?

2. Management of body. The "management of the body" is the literary translation of an often-quoted Chinese term which really means "the mind's endeavor towards moral excellence." "Manage your body before you try to rule your family," so runs the famous Confucian saying. And moral excellence can best be attained by one's constant contact with God through daily prayer and Bible study. Then God's revelation will purge your mind of every evil and temptation. The husband and

wife should set good examples to their children by their display of mutual love and respect. The children should be taught the ideas of reverence for God, love of others, and devotion to study and work. Thus the family will be permeated with the atmosphere of love and harmony. Thus it may be a miniature paradise.

3. Recreation. All work and no play makes one dull. Recreation keeps one's body and mind in continued sound condition. There is also much educational value in recreation. Take tennis, for instance, the player is expected to observe regulations and display good sportsmanship. Fair play and team work are emphasized. The only way to beat others in a game is to improve one's technique through hard training. This suggests that one must undergo hard training if he is to expect success in life. Family recreation is of many kinds. Such practices as gambling and drinking do harm instead of good to our body and mind. Bad types of recreation must be discouraged and good ones promoted. In the choosing of the right kind of recreation, one's conception of life plays a decisive part.

4. Rigid management of family economy. A Christian should try to keep a favorable balance in his family budget. Borrowing should be avoided unless under unusual circumstances. The motto, "spend according to your earning" should be strictly adhered to by every Christian family. Hence the importance of careful family bookkeeping.

5. Family worship. The Christian atmosphere in a family can only be fostered by the constant contact of the family with God and the search after religious truth. Hence the importance of morning or evening service in the family. This is the thing which makes a family deserving of the title "Christian."—Translated report of address by Bishop Song of Szechwan.

#### A TRUE STORY CONTAINING SEVERAL SERMONS

In the year 1921 Dr. Walter Granger, a paleontologist, Dr. Otto Zdansky, also a paleontologist, and Dr. J. G. Andersson, a geologist, were digging for fossil animal bones in the cave of Peking Man. One day they dug up a very thick, strange-looking fossil animal jaw. Dr. Andersson told the others that he could assure them that it was a jaw of a deer because he had found others of the same kind farther north. Dr. Granger said, "There is no such animal in the world." He could not believe that a deer with such a strange jawbone had ever existed.

The next day they found a similar jawbone with the teeth intact. The teeth removed any doubt that the creature was a deer. Even the teeth had strange and remarkable features. Dr. Granger sat a while gazing at the fossil deer's jawbone with wonder and admiration, then said: "Dear God, how wonderful is your creative power."

This story was told to the writer and vouched for by Dr. J. G. Andersson, the famous geologist and archaeologist who was one of the discoverers of the cave of Peking Man. D. C. Graham.

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## Work and Workers

**Japan's Economic Penetration Of China:**—"Reliable estimates show that, as a result of military-

economic conquests and "cultural promotion" since 1931, Japan has taken over about 40% of China's

national railway mileage, 85% of her unsettled "wastelands," 80% of her iron deposits, over 30% of her finest forest lands, some 40% of her national export trade, and a large part of her coal. In what remains of China, Japan now controls over 75% of the total pig iron, and iron-mining enterprises, and well over half of the textile industry. If the Japanese own peculiar "law of combined development"—i.e., investment plus plunder—can be maintained at the rate of the past decade, China will soon find herself a mere tenant in a house entirely owned by Japan. There will then remain only the formal necessity for a transfer of the title-deed of ownership." *Democracy*, June 8, 1937

**Christian Literature Society's Golden Jubilee Debentures:**—The Incorporated Christian Literature Society for China which holds the property of the Society in trust has decided to issue Jubilee Debentures as a part of the celebration of the Society's Jubilee. The present building is not yet paid for. The overdraft at the bank carries interest at seven percent. The rent from the building has paid the interest on the overdraft, provided a sum towards reducing it and made an annual grant to the work of the Society. The debentures will pay interest at five percent. The saving in interest would be applied to the work of the society thus increasing its support. The total amount of debentures are not to exceed \$140,000 (Chinese currency) and are available in denominations of \$100, \$200, \$500, \$1,000 and upwards for periods of five, ten, fifteen or twenty years. There has already been good response from the public to this issue of debentures.

**University of Shanghai Makes Progress:**—During the academic year just closed more students have been baptized than in any

year before, a total of seventy-five. Four evangelistic meetings—two in the college and two in the middle school—have been held. About one-third of the college students were enrolled in religious courses. For a chapel over \$30,000 were raised and for an auditorium over \$20,000. The buildings concerned are practically finished. Virginia Hall, donated by the Women's Missionary Society of Virginia, has been opened for the use of single women missionary teachers. The Women's Missionary Union of Virginia has agreed to support a project known as Thomas Memorial Christian Service Center which will do welfare work for university employees and villagers nearby. Mr. Woodrow Ging is now director of the Yangtzepoo Social Center which has over 1,200 students enrolled in day and evening schools. The Downtown School of Commerce established five years has 600 pupils and 50 on the faculty. During the year some 30 students were enrolled in a course on Chinese Culture conducted in co-operation with the Royal Asiatic Society.

**Orientalis at Honolulu:**—The Oriental Institute connected with the University of Hawaii at Honolulu is growing. The library now numbers about 25,000 volumes. Gile's library of Chinese source books on history, literature, art and religion has been acquired by the University. The Institute of Pacific Relations also passed over to the University some 5,000 books. A considerable number of books dealing with various cultures have been added to the library. Dr. J. Usang Ly, President of National Chiao-tung University, Shanghai presented the Oriental Institute with a set of Hsu-weh Lui-pien in 40 volumes (Introductions to the Study of Chinese classical, historical, philosophical and polite literature). Mr. Peon Cheng, instructor of Chinese literature,



Mun Lun School, Honolulu, gave a collection of 709 volumes mainly of historical and literary works. Lan Ting Hui, a Chinese literary society of the University of Hawaii, presented a set of I-wu Chi-mo (China's Foreign Relations, 1836-1849) in 80 volumes.

**"Population Pressure in China":**  
—*Democracy* (May 15, 1937) contains an extremely interesting article on this topic by Harry B. Price. After deducting the people of Manchuria he thinks that China's remaining population runs between 400 to 420 million though he rightly points out the uncertainty of the data on the subject. "Six-sevenths of this immense population live in one-third of the territory of China." Different estimates of the annual increase in the population are given. It is assumed that China's population has been increasing by some two to four millions a year, a rate it continues to maintain. He points out, of course, that welfare measures tend to increase the fundamental pressure of population as while the death rate may decline the birth rate still continues high. China's population does not increase as fast as that of either Japan, India or Russia but is more rapid than in most western countries. The population is four-fifths agrarian and on the average forces a family of five to procure a year's living from three acres of land. "Dwarf holdings are the invariable result." One-third of the farms are, indeed, less than two acres in size. So land hunger becomes the "first clear evidence of population pressure in China." The second and "most fundamental evidence" is a low standard of living. The third evidence is a huge mass of surplus labor of able-bodied workers who cannot find adequate occupation. It is stated that this "total under-employment among members of farm families between the ages of fifteen and fifty-four is equivalent

to the full-time unemployment of fifty-five million persons." The fourth evidence of population pressure is "checks" or "deterrents"; unconscious, malnutrition, exposure and disease; conscious, infanticide and crude attempts at birth control. These "deterrents" have not, however, "increased the death rate to a point where it is in equilibrium with the high birth rate." Each year the pressure of numbers in China against resources becomes more serious. "Herein lies a basic and most difficult problem in China's national economy. The prospect of fundamental economic advance rests upon its ultimate solution."

**National Leprosy Conference:—**  
The Third National Leprosy Conference was held in Shanghai April 7-8, 1937. Of the 133 present some 70 percent were Chinese. They came from twelve provinces and 35 centers in China with representatives from Macao and Hongkong and two from India included. Dr. F. C. Yen, the President of the Chinese Mission to Lepers, presided and gave the opening address. There is close co-operation between the Chinese Medical Association and the Chinese Mission to Lepers and between the National Leprosarium at Shanghai and the National Medical College at the same city. Other speakers were:—Dr. J. Heng Liu, Commissioner of National Public Health Administration. Dr. Li Ting-an, Commissioner of Public Health Bureau of Greater Shanghai, Dr. J. H. Jordan, Commissioner of the Shanghai Municipal Council Health Department and Mr. Mao Yung from the Shanghai Tangpu. The conference passed a strong resolution condemning the attacks on lepers in Kwangtung province. In this they associated themselves with the action previously taken by the Chinese Medical Association. In this connection it is well to note that Dr. W. W. Cadbury

reported that the government of Kwangtung has shown much interest in the problem of leprosy. When Dr. Maxwell was introduced to Marshall Chen of South China, Dr. Maxwell was, as a result, appointed official adviser on leprosy.

*The Leper Quarterly*, June 1937, which reported this National Leprosy Conference, contains much material bearing on the problem in China where there are, it is estimated, one and a half million lepers. One-half the people of China live in areas where they are exposed to infection by reason of the existence of the disease. In China leprosy is a rural disease. There are now nineteen leprosaria in China practically all being under missionary auspices. Among other resolutions the National Leprosy Conference resolved to appeal to churches to have a Leper Sunday annually on which day collections should be taken for the support of lepers. The Chinese Mission to Lepers was also asked to prepare a portable exhibition of leprosy for the purpose of educating the general public.

**German Missionaries During the Soviet Invasion of Kansu:**—The region about Lanchow was completely cut off from communication with the outside world for several months in 1936 and 1937, all letters passing into the hands of the Reds who controlled the district. The Catholic missionaries of Lanchow received no news except what came to them by radio. The lives of priests, brothers and sisters were never before in such peril, and since most of them are Germans, besides being Catholics, they feared that their lot under an eventual Soviet domination would be particularly hard.

The Chinese New Year in February was observed with a certain amount of apprehension, because at that time strife had

broken out between the Northeast Division of the army and the troops of the Central Government. Moreover, the rebel officials were making life hard for the people; the spectre of famine had appeared on the horizon; and the Reds were scoring victory after victory over the Chinese Mohammedans of the province.

But the tide turned in March when the Government troops arrived and defeated the Reds. The rebellious forces of the Northeast Army were ordered to leave Lanchow, and the Government troops took command.

The cities of Liangchow, Kanchow and farther to the west, Kaotai, were still in the hands of the Reds, but one night a band of hard-fighting Tungans (Chinese Mohammedans) made a surprise attack on Kaotai and killed all the Reds and, unfortunately, many of the innocent townfolks too. The Mohammedans ran about the town with lighted torches and in the heat of their fury unwittingly set fire to the new Catholic church, which was burned to the ground.

The ranks of the Reds have been thinned by a number of terrible battles. Hundreds of them, together with their hangers-on, have been brought to Kanchow where they met their end in a big pit prepared for their bodies outside the east gate. This was the revenge of the Tungans who have the reputation of taking no prisoners.

Many of the poor wretches were baptized by Catholic missionaries before they reached the pit. The general upheaval gave Christian charity another opportunity to show itself, and approximately two thousand wounded were cared for by missionaries. Brother Philotheus Guggemoss, of the Catholic mission staff, took sick and died while nursing the sick and wounded.

The Red invasion of the Vicariate of Lanchow during the past year has brought a loss of 30,000 dollars Mex. to the Catholic mission. Happily, the entire missionary personnel has so far kept out of the hands of the Reds. *Fides Service*, June 19, 1937.

**A Mohammedan who Confessed Christ:**—"My first acquaintance with Mr. Ma Tzu Ying (馬子英) was nearly ten years ago in Hankow. A friend of ours, Mr. Davidson, said that a member of the firm with which he was connected was ill in hospital and asked me to call. So I called and the short talk and prayer I had with him seemed to greatly comfort him and definitely help his recovery from the fever which he had. So I learnt that Mohammedans believed in prayer, and thus I got to know one of that religious faith.

"As time went on my wife and I conducted an English conversation class to which Mr. Ma and other members of that firm came. This lasted till we went home to England early in 1931. During this period Mr. Ma occasionally attended our Church and once or twice brought his wife.

"The reasons which slowly but surely led to full belief in Christ may be gathered from the following. The head of his firm is Mr. Li Jui, a Wood Oil Merchant who definitely seeks to run his business on Christian principles. His motto is "Except the Lord build the house they labour in vain that build it." Mr. Li is a great Bible student and is remarkable among men of his calling that he is able to read his Bible in the original language. Mohammedans are already acquainted with the Old Testament. Mr. Ma now also got introduced to the New. This was not only through the regular Bible Classes in the firm. Mr. Li says that in times when special guidance was needed it was done through searching the Scripture.

"A special instance connected with Mr. Ma was during the great flood of 1931. Others were afraid that the office would be inundated. Mr. Ma pointed to the promise in Isaiah 43.2. "When thou passest through the flood, they shall not overflow thee." And the water actually did not go beyond the top steps of the office.

"He shared in seeking guidance for giving too. When some 500 huts got set on fire behind Hankow he suggested relief and took part in distribution. Mr. Li sums up what must have been his whole impressions in these sentences, "He saw how blessing came," "He saw God's hand was with us."

"My last vision of Mr. Ma was a few weeks ago in the same hospital where I first saw him. He was seriously ill and asked for prayer. When I pointed to Christ's words, "Fear not, only believe," he smiled, and showed me them underlined in his Bible. The next day he told Mr. Li he wished to be baptized. To the question "Do you believe?" his answer was "Yes". The baptism might have taken place then and there, but thinking he was getting better it was decided to delay. His death came suddenly next day. So he was without the outward rite. That is no matter, for "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart thou shalt be saved." *Friends of Moslems*, July 1, 1937.

**Dr. J. L. Maxwell on Future of Medicine in China:**—"It is a little difficult to know what to say about the future of medicine in China, and all I shall attempt is to suggest special lines along which advance by research might be made. It would seem that, the world over, interest is steadily growing in the problems of nutrition and there is no country where this is more needed than China. There is no race in the



world which can beat the Chinese as agriculturalists and despite terribly depressed economic conditions, foods of suitable quality and sufficient in amount are nearly everywhere available. It is to the credit of Lester Institute that we are taking a share in the work of investigating the nutritive value of Chinese food materials. Such knowledge ought to be in the hands of all superintendents of hospitals in China. The hospitals have to handle enormous numbers of patients on a charitable or semi-charitable basis. No study, so far as I know, has been made of the adequacy of the diets supplied. Many of them, I am certain, while adequate in quantity, are far from adequate in quality, and I believe that less costly diets of greater nutritional value might be found to be available.

"The investigation of specific diseases needs to be applied not only to the general conditions of disease, but to the special factors affecting the incidence in this country. The ideal, of course, is where science and its application go hand in hand, and to my mind a splendid example of this is the recent work in schistosomiasis involving as it has done the efforts of the immunologist, helminthologist, pathologist, and photographer, as well as those of the surgeon and physician. Perhaps I stress this more, because as an isolated worker I tried earnestly to solve some of the problems involved in splenomegaly as I saw them many years ago, and failed miserably. I think nearly anyone attempting such work alone is bound to fail, but when teams can tackle these problems, I believe there is hardly any problem in medical research in China which could not be successfully handled. I have told you how certain diseases have been practically conquered in the West in the course of a single lifetime, and I have tried to suggest how similar diseases which are

actually still on the increase in the East may be likewise overcome, but this is not the whole story. I hold that the picture I have drawn of disease conquest is not the whole truth. I suggest that while the conquest has been a very real one, it has dominated the picture too much, and that it fails to depict the fact that there have been striking increases as well as decreases in the prevalence of certain types of disease. In other words, while the grosser manifestations of infectious disease have been well nigh conquered, a very definite increase has occurred and is still going on in degenerative and functional diseases of the nervous system.

"I will go further and suggest that while increasing regard is paid to physical health, little is done for mental health, and still less for the spiritual, though the three are undoubtedly associated with each other to build up the complete and healthy man, which is the final object of all medical practice. These are the days when nutrition is the slogan. Increasing attention is being paid and rightly so, to the need of a balanced nutritional diet, yet the need of a balanced mental diet even in the developing period of youth, is largely neglected." *Henry Lester Institute of Medical Research, Annual Report, 1936, page 10-11.*

**National Anti-Opium Association of China Discontinued:—**  
"On behalf of the Executive Committee of the National Anti-Opium Association of China, I have to communicate to you the following text of a resolution adopted by the Committee at a meeting on June 28th, 1937.

"Whereas the financial difficulty felt by the Association for a number of years has prompted it to address an appeal under date of March 19th to the various constituent bodies soliciting their aid in its solution, to which appeal, it

is regretted that only three addressees replied giving no definite assurance as regards the appeal.

"Whereas, in view of the fact that many previous attempts at the convocation of the general meeting of the Association's constituent bodies had resulted in repeated failures, it is found impracticable to resort to this action as a means to solve the Association's difficulties, and

"Whereas, as a result of practical difficulties incapable of solution, the Committee find themselves unable to bear, any further, the responsibility of the Association,

"It is hereby resolved with utmost regret that the Association's work be immediately discontinued, that an announcement to this effect be inserted in the papers and be circularized among all the constituent bodies informing them of the circumstances leading to the Committee's decision, and that a vote of thanks be conveyed in a formal letter bearing the name of the Committee to the General Secretary, Mr. Garfield Huang, who during his thirteen years faithful and zealous service

to the Association has contributed immensely to the cause with which the Association identified itself and who it must be specially mentioned being in full sympathy with the Association's financial difficulties had for a number of years voluntarily relinquished the entire part of his emolument and performed his service in a similarly enthusiastic way without receiving any other form of remuneration from the Association,

"The Executive Committee note with great satisfaction the financial statements of the Association during the tenure of office of the General Secretary which are as a rule correct and are fully convinced that all the funds passed through Mr. Huang's hands have been well handled and the accounts thereof well kept and correctly audited by T. Z. King, Thomas L. Chien, C. H. Sun and other chartered accountants."

take note of the resolution as

You are hereby requested to above.

Yours faithfully,

T. H. Lee,

Acting Chairman.

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### Notes on Contributors

Rev. Ralph A. Ward, A.B., D.D., is a Bishop of the Methodist Episcopal Church resident in West China. He arrived in China in 1909.

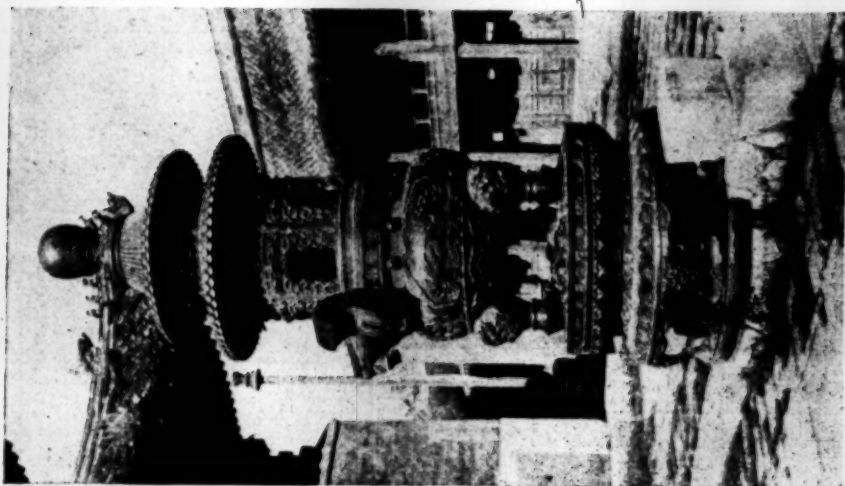
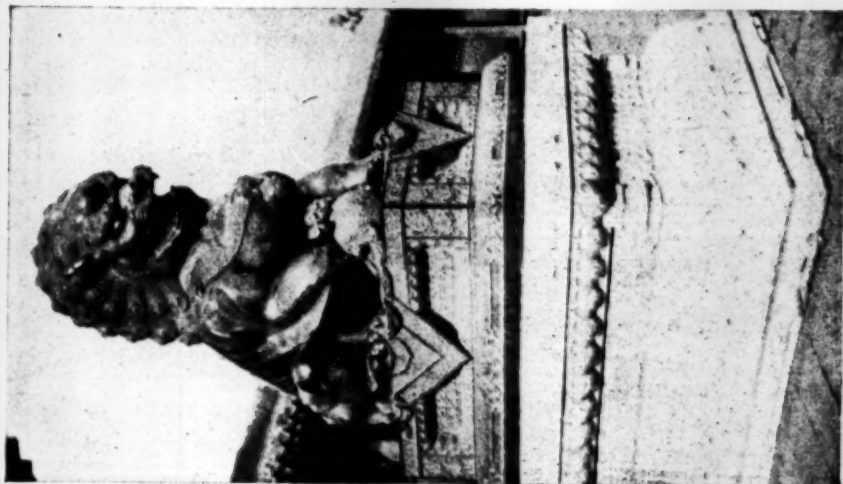
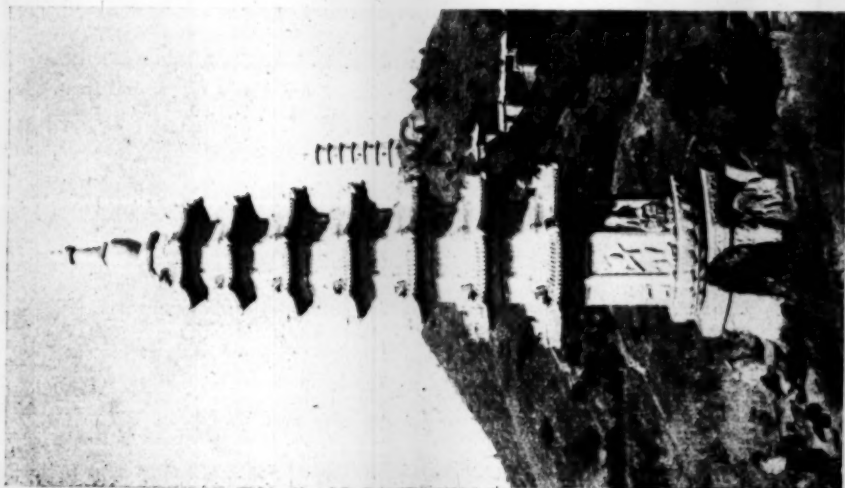
Dr. J. Merle Davis is Director of the Department of Social and Industrial Research of the International Missionary Council. He is at present in China heading up research projects connected with the Conference in Hangchow in 1938.

Rev. Michael Bruce is connected with the student work of the National Committee of Y.M.C.A's in China.

Rev. Robert E. Wood is a member of the American Church Mission located in Wuchang, Hupeh. He arrived in China in 1893. He is at present on furlough.

Rev. H. W. Burdett is a member of the Baptist Missionary Society located in Changan, Shensi. He arrived in China in 1918.

Prof. W. H. Ma is a member of the faculty of the University of Nanking.



ART OF OLD CHINA  
Monumental Relics around Peiping